DOCUMENT RESUME

ED 395 473 FL 023 805

AUTHOR	Kalifornsky, Peter; Kari, James, Ed.; Boraas, Alan, Ed.
TITLE	A Dena'ina Legacy. K'tl'egh'i Sukdu. The Collected Writings of Peter Kalifornsky.
INSTITUTION	Alaska Univ., Fairbanks. Alaska Native Language Center.
REPORT NO	ISBN-1-55500-043-6
PUB DATE	91
NOTE	525p.
AVAILABLE FROM	Alaska Native Language Center, University of Alaska Fairbanks, P.O. Box 900111, Fairbanks, AK 99775-0120.
PUB TYPE	Multilingual/Bilingual Materials (171) -- Collected Works - General (020) -- Books (010)
LANGUAGE	English; Tanaina
EDRS PRICE	MF02 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Alaska Natives; Alphabets; Animals; *Athapascan Languages; Biographies; *Folk Culture; Geography; Language Patterns; Maps; Native Language Instruction; *Native Speakers; Oral History; *Oral Tradition; Personal Narratives; Photographs; Poetry; Regional Dialects; Short Stories; Sociocultural Patterns; Songs; *Story Telling; Tales; Uncommonly Taught Languages
IDENTIFIERS	*Kalifornsky (Peter); Neologism; Place Names; Tanaina

ABSTRACT

This collection of writings was compiled over a 19-year period (1972-91) by the last writer and one of the last storytellers of the Kenai dialect of Dena'ina (Tanaina) language of Cook Inlet, Alaska. Peter Kalifornsky is a literary artist and scholar born in 1911. The 147 writings are organized in eight chapters, with a prelude containing two stories. The chapters contain: stories of Dena'ina beliefs; animal stories; lesson stories; stories about the old Dena'ina life; the way people were; place names of the Kenai people's country; Peter Kalifornsky's life story and recent events; and Kenai people's language patterns, including 7 translations, 4 items on neologisms, and 20 items containing language lessons, songs, and poems. Dena'ina text is presented on the left page, with the English translation on the right. An introductory section offers background information on the writings and the Dena'ina alphabet. Maps and photographs illustrate the text. Contains 43 references, and a biography of Peter Kalifornsky is appended. (MSE)

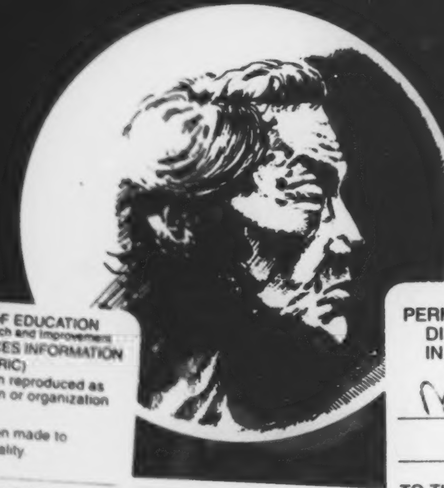
****
*   Reproductions supplied by EDRS are the best that can be made   *
*   from the original document.   *
****

ED 395 473

A Dena'ina Legacy

K'TL'EGH'I SUKDU

The Collected Writings of Peter Kalifornsky



FL023305

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

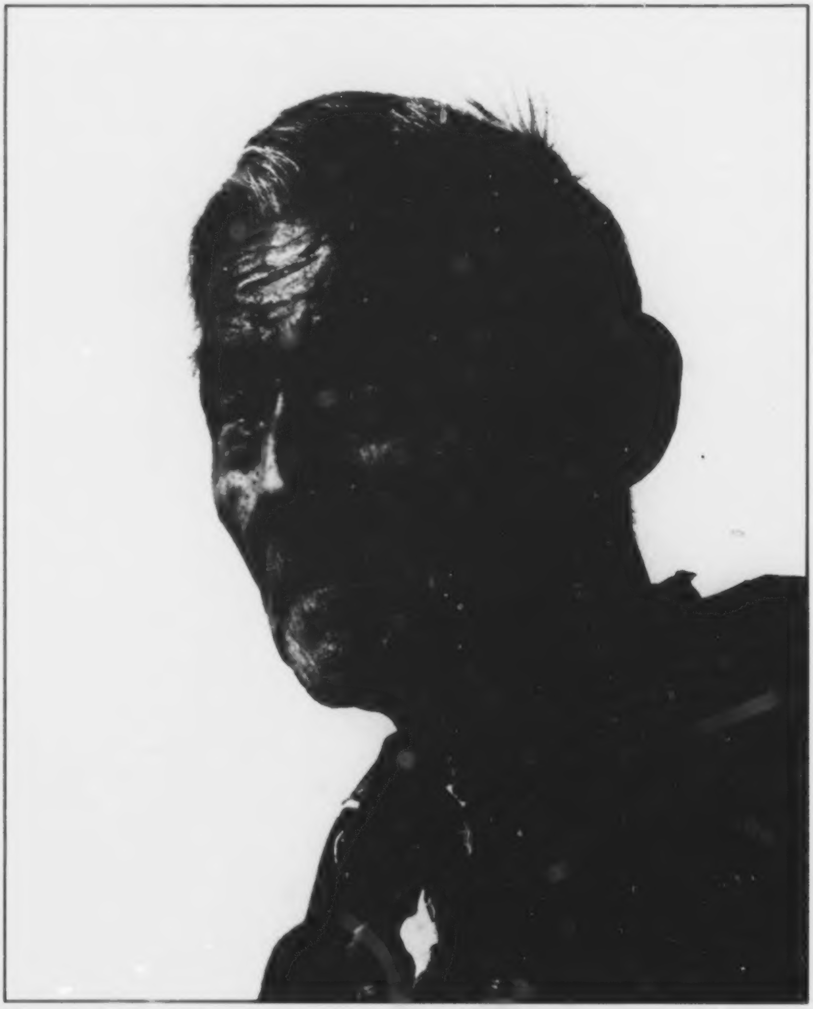
- Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN OTHER THAN PAPER COPY HAS BEEN GRANTED BY
Michael
Krauss
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

BEST COPY AVAILABLE

A Dena'ina Legacy
K'tl'egh'i Sukdu

The Collected Writings of Peter Kalifornsky



Peter Kalifornsky in 1989. Photo by Sam Kimura.

A Dena'ina Legacy
K'tl'egh'i Sukdu

The Collected Writings of Peter Kalifornsky

edited by
James Kari, Alaska Native Language Center
Alan Boraas, Kenai Peninsula College

Alaska Native Language Center
University of Alaska Fairbanks
1991

© 1991, Alaska Native Language Center, College of Liberal Arts,
University of Alaska Fairbanks; and Peter Kalifornsky

Printed in the United States of America
All rights reserved

Library of Congress Cataloging in Publication Data
Kalifornsky, Peter, 1911-
[Short stories. English & Tanaina]
A Dena'ina Legacy — K'tl'egh'i Sukdu: The Collected Writings of Peter Kalifornsky / edited by James Kari and Alan Boraas.
p. cm.
English and Tanaina.
Includes bibliographical references.
ISBN 1-55500-043-6
1. Tanaina Indians. 2. Tanaina Indians—Legends. 3. Tales—Alaska
—Kenai Peninsula. 4. Tanaina language—Texts. I. Kari, James M.
II. Boraas, Alan. III. Title. IV. Title: A Dena'ina Legacy.
E99.T185K3513 1991 91-27312
398.2'097983—dc20 CIP

First Printing 1991 1,300 copies
Second Printing 1992 750 copies
Partial funding for printing provided by The CIRI Foundation, Anchorage, Alaska. Cover illustration by Cindy Davis.

Address Correspondence to:
Alaska Native Language Center
University of Alaska Fairbanks
Fairbanks, Alaska 99775-0120

It is the policy of the University of Alaska to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, status as a Vietnam era or disabled veteran, marital status, changes in marital status, pregnancy, or parenthood, pursuant to laws enforced by the Department of Education and the Department of Labor, including Presidential Executive Order 11246, as amended, Title VI and Title VII of the 1964 Civil Rights Act, Title IX of the Education Amendments of 1972, the Public Health Service Act of 1971, the Veteran's Readjustment Assistance Act of 1974, the Vocational Rehabilitation Act of 1973, the Age Discrimination in Employment Act of 1967, the Equal Pay Act of 1963, the 14th Amendment, EEOC's Sex Discrimination Guidelines, and Alaska Statutes 18.80.010 et seq., and 14.18.010 et seq., and 36.30.010 et seq. Inquiries regarding application of these and other regulations should be directed either to the University of Alaska Fairbanks, Director of Employee Relations; the Office of Civil Rights, Department of Education, Washington, D.C.; or to the Office of Federal Contract Compliance Programs, Department of Labor, Washington, D.C.

new 1991

DEDICATION

Feodore Sasha— gun en'ushen undat Kahnuht'ana en'ushen. Sukdu sheł nuqulnishen. Yin ghuda q'udi sukdu bek'eshchegi be'elnesh. Yadi hna k'ighezhihch' be'elnesh.

Feodore Sasha— this old man was one of the last of the Kenai people. He is the one who used to tell me *sukdu*. Because of him, I remember the stories that I have been writing recently. I remember the various words that he used to call.

Feodore Sasha (1880-1945), the last Dena'ina from the Kenai Mountains area, in Kenai, 1931. He died in a cabin fire in Kenai. Photo by Cornelius Osgood.

CONTENTS

Illustrations and Maps xiv
Foreword by Dell Hymes xvi
Acknowledgments xx
Writing at the Archaic Periphery xxiii
Kalifornskyana xxxii
The Dena’ina Alphabet xxxv

Unhtsah — Prelude

0.1 Tałin Ch’iłtant Hsukt’a — Polly Creek Story 2
0.2 Hqeldihch’ — Education 6

Chapter 1, Naniłtu K’ech’elyuyi Sukdu — Stories of Our Beliefs

1.1 Suk Dena’ina K’ech’ Qulyuhch’ łu —
The Old Dena’ina Beliefs 12
1.2 El’ekna Egh Ch’u Guna Hdi Gashaq Ił —
About Shamans and the Men With Gashaq 18
1.3 Gashaq Ch’u Kił — Gashaq and the Man 20
1.4 El’egen Ch’u Gashaq Sukdu
The Story of the Evil Shaman and Gashaq 22
1.5 Hkut’ K’eł’anen Sukt’a — A Doctor’s Story 26
1.6 Qatsitsixen Ch’u Hkut’ K’eł’anen —
The Dreamer and the Doctor 28
1.7 Dghili Dnayi — The Mountain People 30
1.8 Dghiliq’ Ch’k’dituk’na —
The Ones Who Skied Down the Mountain 32
1.9 Huk’del’egen Kił —
The Young Man Who Pretended to Be a Shaman 36

1.10 K’ełen Ił Ch’qghe’uyi Ch’u K’ech’eltani —
Beliefs in Things a Person Can See
and in Things a Person Cannot See 40
1.11 Ki Dena’ina K’ech’ Qulyuch’ Łu —
More Dena’ina Beliefs 46
1.12 Neli Qelch’eha — The Steambath Spirit 48
1.13 K’uch’qineshi Sukdu I — Supernatural Story I 52
1.14 K’uch’qineshi Sukdu II — Supernatural Story II 54
1.15 K’uch’qineshi Sukdu III — Supernatural Story III 56
1.16 K’uch’qineshi Ninya Egh — About a Supernatural Animal ..60
1.17 Ch’enlahi Sukdu — The Gambling Story 62
1.18 Nutiha Ch’enlahi K’elik’a — Two Gambling Songs 68

Chapter 2, Ninya Sukdu — Animal Stories

2.1 Eynik’delnish — Imagination 72
2.2 Unhtsah Ninya Niłteh Hja’idatl’ —
When the Animals Divided Into Pairs 78
2.3 Ggugguyni Sukt’a — Raven Story 82
2.4 Ggugguyni Ch’u Q’ezhch’en Quht’ana —
Raven and the Half-Human 88
2.5 Ggugguyni Ch’u Nut’aq’i — Raven and the Geese 92
2.6 Ggugguyni, Gizha, Tatsilt’ana #1 —
Raven, Camprobber, and Dipper #1 98
2.7 Ggugguyni, Gizha, Tatsilt’ana Sukdu Beghun #2 —
Raven, Camprobber, and Dipper #2,
The Rest of the Story 104
2.8 Ggugguyni Ch’u Gizha — Raven and Camprobber 108
2.9 Qanchi Ch’u K’nuy’a Sukdu #1 —
Porcupine and Beaver #1 110
2.10 Qanchi Ch’u K’nuy’a Yunch’dich’en —
Porcupine and Beaver On The Other Side 112
2.11 Dnigi Ch’u Qanchi — Moose and Porcupine 116
2.12 Kazhna Sukt’a — Lynx Story 120
2.13 Kazhna Ch’u Yes Hughen’u — Lynx and Wolverine 122
2.14 Kił Ch’u Ahlut — The Boy and the Killer Whale 126
2.15 Ggagga Ezlana — The Ones Who Turned Into Bears 130

2.16 Łik'a Sukdu — Dog Story 132
2.17 Ggaggashla Ush Dughelak —
When the Birds Made Snowshoes 140
2.18 Delggema Ch'u Q'ahtal'uya — Ptarmigan and Magpie 142
2.19 Kił Ch'u Dujemi — The Man and the Loon 144
2.20 Tsik'ezlagh — Golden-Crowned Sparrow 150

Chapter 3, K'eghuch'edniyi Sukdu — Lesson Stories

3.1 K'eła Sukdu — The Mouse Story 154
3.2 Unhtsah Dena'ina Ninendincheden —
The First Dena'ina Lawmaker 160
3.3 Tuq'ina Lach'q'u Niłtu —
Three People in Search of Truth 164
3.4 K'isen Hultsanen — The Woman Who Was Fasting 168
3.5 K'in'an — Shame 170
3.6 Gin En'ushen Sukt'a — An Old Man's Story 174
3.7 Betukda Qulen Kił — The Boy Who Had No Father 178
3.8 Qeyeł K'eghutnihi — A Lesson 182
3.9 Ch'anik'en Łik'ach' Qghenagen —
The Boy Who Talked to the Dog 184
3.10 Tiduhhnaghełggaden Kił —
The Boy Whose Words Turned Against Himself 186
3.11 Ki Ch'qinaghełnik'en Kił — Another Stupid Boy 188
3.12 Ch'qinaghełnik'en Hnałnunen —
The Stupid Boy Who Succeeded 190
3.13 Shqit Quht'anaka — The Big Man at Shqit 192
3.14 Qichishla Ch'u Ggagga Sukdu —
The Little Old Lady and the Brown Bear 196

Chapter 4, Łuq'u Suk Dena'ina Egh—About the Old Dena'ina Life

4.1 Łuq'u Suk Dena'ina Egh — About the Old Dena'ina Life .. 202
4.2 Dena'ina Qulchiłch' — The Dena'ina Clans 204
4.3 Qetitl' Qwa — The Little Potlatch 206
4.4 Dena'ina Hugh Qeghdutnuhch'
How the Dena'ina Supported Themselves 208
4.5 Qezdaghnen Hdults'ihts' — How They Lived at Kustatan .212

4.6 Qunqelashi Quggił — The Spruce-root Fish Snare 214
4.7 Ush Duch’elashi — Making Snowshoes 216
4.8 Neli Ch’u Nutnelyahi Qudulyi — Steambath and Plant Medicine 218
4.9 Hey Gek’a — Lowbush Cranberries 220
4.10 Qes Hk’u — A Cold Cure 222
4.11 Cheł Yik’hghelik — How They Steamed Wood 226
4.12 Łik’aha Niqghelikch’ — How They Trained Dogs 228
4.13 Qutsagheł’i Baydalgi — The Sealskin Boat 232
4.14 Nutiha Dena’ina K’q’ak’elik’a — Two Dena’ina Love Songs 234

Chapter 5, Dena’ina Qghelahch’ — The Way the People Were

5.1 Shihbet’ Ch’u Beqatl’nałkesa — Shihbet’ and Beqatl’nałkesa 238
5.2 Tałin Ch’iłtant Qatsinitsexen — The One Who Dreamed at Polly Creek 240
5.3 Baqtlaghaq Dghuni — Baqtlaghaq the Warrior 242
5.4 Gujun Sukdu — The Story of Gujun 244
5.5 Unhshcheyakda Sukt’a — My Great-Great-Grandfather’s Story 248
5.6 Qadanalchen K’elik’a — Qadanalchen’s Song 252
5.7 Shcheyakda K’undet Egh — About Starvation in My Grandfather’s Time 254
5.8 Gun Tahdna Sukt’a — The Russian’s Story 256
5.9 Kahtnu Dena’ina Egh, Part 1 — About the Kenai Dena’ina, Part 1 260
5.10 Kahtnu Dena’ina Egh, Part 2 — About the Kenai Dena’ina, Part 2 262
5.11 Qeljaq’i — Big Eater 266
5.12 Tiduqilts’ett — Disaster Place 270
5.13 Uh — Fern Roots 272
5.14 Quht’ana Ch’a’il’edzen — The Man Who Went Away From the Tribe 274
5.15 Qezdaghetna — The Kustatan People - A Hunting Story 276
5.16 Nick Sacaloff Sukt’a — Nick Sacaloff’s Story 278

5.17 Besi Ch'u Sergey — The Great Horned Owl and Sergey 282
5.18 K'izhi — Names 284
5.19 Introduction to The Kustatan Bear 287
5.20 Qezdaghnen Ggagga — The Kustatan Bear 290
5.21 Qezdaghnen Ggagga Beghun — The Other Half of the Kustatan Bear 302

Chapter 6, Kahtnuht'ana Ełnena H'izhi — Place Names of the Kenai People's Country

6.1 Yaghatna — Good Land People 310
6.2 Directions and Winds 311
6.3 Tałin T'eł'anen — The Whale Hunter 312
6.4 Ch'aduch' Q'anqghudnish — How They Boated Around 314
6.5 Ggasilat — Kasilof 318
6.6 Tach'dnach'ninchett — Where Someone Shoved a Person Under Water 320
6.7 Tuqeyankdat — Bad Clearing 322
6.8 Susitnu Dghili Egh — About Susitnu Mountain 324
6.9 Qayeh Qilchinch' — How the Country Looks 328
6.10 Guduh K'uhu Ghel'ih — Where I Trapped 330
6.11 Dena'ina Place Names on the Kenai Peninsula 338

Chapter 7, Shi Sukt'a Ch'u Q'udi Nhdalnench' — My Life Story and Recent Events

7.1 Ginihdi Shi Sukt'a — This is My Life Story 356
7.2 Łuq'a Ch'k'ezdelghayi — Putting Up Fish 362
7.3 K'nuy'a Uquch'el'ani — Beaver Trapping 364
7.4 Qunshi Uquch'el'ani — Beluga Hunting 366
7.5 Dnigi Uquch'el'ani— Moose Hunting 368
7.6 Ida Ił Shtuch'nidatl' — My Friend and I Went Hunting 370
7.7 George Ch'u Shi — George and I 372
7.8 The 1972 Potlatch 374
7.9 1974 Tik'teh Qayeh Htitl' — 1974 Wildwood Transfer Ceremony 378
7.10 Qiz'in — Clams 380

7.11 Letter to Jim Kari 382
7.12 Remarks at Captain Cook Commemorative Lecture Series . 384
7.13 Californiah Q'anghgheshneshch' — Traveling in California 386
7.14 1979 Qetitl' — The 1979 Potlatch 404
7.15 El'anch' - 1984 — What I'm Doing - 1984 410

Chapter 8, Kahtnuht'ana Qenaga Dazdluch' — Kenai People's Language Patterns

Translations

8.1 Naq'eltanich' Bahdach'dnelneshi — The Lord's Prayer (Literal translation) 414
8.2 Troparion — An Orthodox Hymn 416
8.3 Bahdach'dnelneshi Bequsilna Niłtu — Prayer for the Dead 418
8.4 Dena'ina I'un'i — A Dena'ina Weather Report 421
8.5 Alaska's Flag 422
8.6 Dek'nesh'uhch' — Pledge of Allegiance 423
8.7 Duch'qidedquhi Ni'u Ch'u Jan — Holiday Months and Holidays 424

Neologisms

8.8 Tik'teh Qayeh — Wildwood Village 426
8.9 Hnu Hna — Words for Jobs 428
8.10 Mashina — Engines 430
8.11 Duyeq Ina — Chiefs 431

Language Lessons, Songs, and Poems

8.12 K'Sound 432
8.13 H Sound 433
8.14 G and GG Sounds 434
8.15 Calling 436
8.16 Hear 438
8.17 Work 440
8.18 Packing 441
8.19 Work For You, Me, Another 442
8.20 Dump and Pour 444
8.21 Pour Into 445

8.22 Ch’k’eljeshi, Dancing ... 446
8.23 Flirting ... 448
8.24 Shegh Ninyu — You Came to Me ... 449
8.25 Lagu — I Wonder ... 450
8.26 Gundi Hk’ut’entuł’ił — This One is Your Doctor ... 452
8.27 K’ghuynisdi Ch’aduch’ Lagu — Thought: How it May Be ... 454
8.28 Ghu K’ghuynisdi Egh — The Work of the Mind ... 456
8.29 Dgheni — He Said ... 460
8.30 Łuq’u Htunał — They Will All Go ... 462
8.31 Hqetitl’ K’elik’a Ch’tunik’nasdzeden — Potlatch Song of a Lonely Man ... 466

Peter Kalifornsky: A Biography ... 470
References ... 482

ILLUSTRATIONS AND MAPS

Peter Kalifornsky, 1989 .... frontispiece
Feodore Sasha v
Fedosia Sacaloff xxxi
Map of Dena'ina place names xxxvi
Map of English place names xxxvii
Agrafena Chickalusion Kalifornsky, 1913 xxxviii
Unknown Dena'ina woman 8
Olga Sunrise Jolin, Alexandra Chickalusion,
Mary Kalifornsky Nissen, early 1920s 11
Albert Wassillie and Peter Kalifornsky, Seattle, 1957 50
Kenai, ca. 1895-1903 51
Nick Kalifornsky, Kenai, late 1950s 70
Dena'ina family ca. 1890-96 76
Typescript draft of Story 2.10 114
Sqilan Bena, Kenai Lake 124
Cook Inlet 128
Alexsay Kalifornsky and wife, ca. 1915 152
Peter Kalifornsky with Edwina Troutt McKenzie, 1979 158
Dena'ina numbers 1-20 172
Peter Kalifornsky teaching Dena'ina language, 1990 199
Three Dena'ina men, Kasilof River, 1890 200
Peter Kalifornsky's sketch of spruce-root snare 215
Peter Constantine, Tyonek, 1979 230
Cook Inlet Bluff 231
Maxim Chickalusion, 1920s 236
Yaghanen Dghili, The Kenai Mountains 246
Kalifornsky Village Cemetery sign 258

Evan Jackaloff and family, ca. 1890 ... 259
Cannery at Kenai, ca. 1890 ... 272
Allan Petersen and Sergey Peteroff, 1948 ... 273
Map of Kustatan area ... 286
Theodore and Simeon Chickalusion, Nick Kalifornsky, and George Oskolkoff ... 288
Nick Kalifornsky and Simeon Chickalusion in skin boat ... 308
Family at Humpy Point, ca. 1890 ... 316
Priscilla Russell and Peter Kalifornsky, Seldovia, 1981 ... 317
Sqilantnu, Upper Kenai River Canyon ... 326
Redoubt Volcano ... 327
Woznessensky map of the Kenai Peninsula, 1830s ... 336-337
Peter Kalifornsky, Fort Ross, Calif., 1979 ... 354
Peter Kalifornsky with Robert Young, University of New Mexico, 1980 ... 364
Peter Kalifornsky, Lucy Newman, Stanley Newman, Alice Neundorf, Albuquerque, 1980 ... 365
Dena'ina family, Kenai, ca. 1895-1903 ... 375
Mary Kalifornsky Nissen, Kenai, late 1970s ... 385
Peter Kalifornsky with student, California, 1979 ... 402
Peter Kalifornsky, Bill and Clare Kari, California, 1979 ... 403
Peter Kalifornsky, 1986 ... 412
Peter Kalifornsky with Father Macarius Targonsky, Kalifornsky Village Cemetery, 1990 ... 417
Peter Kalifornsky, 1979 ... 447
Original of Story 8.27 written on blackboard ... 458
Peter Kalifornsky receiving award, Kenai Peninsula College, 1991 ... 459
Dena'ina woman, Kasilof River, ca. 1890-1910 ... 461
Peter Kalifornsky, 1979 ... 469

FOREWORD

by Dell Hymes

It is an honor to be part of this book, and I thank Jim Kari and the Alaska Native Language Center for it. It was my good fortune to be in Los Angeles at the time of Peter Kalifornsky's visit. The talk he mentions hearing me give (7.13, para. 10 "Traveling in California *Californiah Q'anghgheshneshch'*") was to honor a teacher, recently dead, to whom my first opportunities as anthropologist and linguist owed much. I had forgotten the year. Now, reading Peter's writing, the year, and an experience so meaningful to me, are placed and come back.

I did not then know the expression he then coined for oral literature, 'that which is written on the people's tongues.' I shall remember and use it now.

It is indeed marvelous that in Peter Kalifornsky his language, Dena'ina, is fully alive. Wherever Native American languages have encountered new experiences and new people, new words have been a part of verbal play and creativity, so long as any autonomy of expression has remained. It might seem that autonomy of expression could not remain where a speech community has virtually vanished through the course of a lifetime. But a certain childhood, a certain intelligence, and a right spirit have proved to be education and resource enough for integrity of language lifelong.

Some who extol the power of literacy imagine a solitary writer, setting down inspired thoughts. Some imagine a reader to whom the imaginations of the rest of the world are open. Some think of qualifications for employment within that saved sector of society with health insurance and retirement benefits. Probably all implicitly identify successful literacy with years of schooling. Perhaps few imagine the transformation that Peter Kalifornsky embodies. It is as if literacy itself is unleashed, not with one kind of writing, but diversity of writing, a burst of uses of writing; not one kind of content, but diversity of content. His work is a network of literacy. Its strength resides in all its threads together, documenting a life become rich with literacy itself. Someone with five years of formal schooling has become a historian and ethnographer of his people, a writer of language lessons, a translator of hymns and prayers, an autobiographer, a recorder of travels, a participant in a reading with a Pulitzer Prize winning poet.

The power of this literacy, of course, stems from a certain relation to life, from being able to use writing with regard to what is already one's own. Part of the heart of it is discovery that one's language has an intricacy that can be traced and described, that writing can serve one's own words. It need not stand against one's community, belonging to others. It can be a means to the ends of one's own people. Peter's work, while often reflective and meditative in origin, has not been solitary. He has worked with and for others, for persistence and preservation of what can be preserved.

(One might wonder if the piecing together cooperatively of a story would detract from its integrity. In fact, narrative texts in this book indicate the presence of patterning of a sort to be expected in oral performance. In "Moose and Porcupine" (2.11) there are three parts. Moose and Porcupine together, then about Moose, then about Porcupine. The three parts about Porcupine have three parts, each essentially a pair of actions, most clearly seen in the second of the three scenes about husband and wife. A husband brings back a porcupine, and his wife prepares it; there is a verbal interaction about the musk sac; there is a consequence. The unusual punctuations of the Dena'ina text in the middle part of the third scene are evidently in the service of that dramatic structure. Here the crucial verbal interaction is not between husband and wife, but between wife and chief.)

Much has been made of the ancient Greeks as a "divide" between oral and literate. Peter Kalifornsky shows us the recurrence of that change in our own world, and more accurately. Neither side of the divide is to be simple-mindedly praised. Our lives are actually lived on trails between the two. In Peter's work the divide is especially visible, poised on a ridge between two valleys. On one side is a valley of an oral, arduous, communal past, where one so often knew the sources of one's words. On the other side is a valley of an uncertain future, where writing as something of one's own is contested. Peter's life and work is a symbol of creative participation in both worlds. He writes in the service of the inherited past, and contributes to the future for those who share respect for the world.

If this is romantic, it is not the romance of mere yearning. If there is spirituality here, it comes with the reality of hunger, from across the distance between those who only wonder what to eat, and those who must wonder whether they will eat today at all:

> "A long time ago, some old Natives said that there would be a time all game and other food would disappear. And so it happened." (5.13, para. 1)

Where one may kill to eat:

> "And when the man put his mouth in the water, his friend drowned him to get the fish the man had in his pocket." (6.6, para. 3)

There is the poignancy of loss in statements of fact:

> "*Tiduqilts'ett*, 'disaster place:' there, not long ago, sickness struck them, and at that village no one lived anymore." (5.12, para. 1)
>
> "Alex Wilson was the last one to kill a seal, at Rocky Point. And Mrs. Austin was the last one to kill a

> beluga in the Kenai River in 1929. The old Dena'ina lifestyle is gone." (5.10, para. 6)

Reading about the recent history of the Native peoples of Alaska, as in Alan Boraas' biography of Peter (following Peter's texts), or in Richard Dauenhauer's trenchant poem, *Glacier Bay Concerto*, one can hardly help but wonder: What if encouragement to record and study and write in their own language had come to the Kenai people generations earlier than it did? Or what if the colonization we call "development" had let survive a full community to share it now?

We can be grateful for Peter Kalifornsky. With him the potentiality of literacy has come to be realized. We must, however, endure thoughts of how much more there would be to be grateful for if those who came last to Alaska had been willing to learn and respect the way of life of those whose lands they overran. If they had been willing to learn and respect the ways of the living things around them in anything like the way in which the Dena'ina themselves have done so, how much greater a burgeoning of natural resources—plant, animal, and human—might grace Alaska now.

Peter Kalifornsky's life and work teach that where there is intelligence and sharing of knowledge, the potentialities rooted in a human language can flower in our lives, even at the last hour.

ACKNOWLEDGMENTS

BY THE AUTHOR

Guna James Kari, Alan Boraas, yadi sukdu bek'eshchegi shhen'u łuq'u, chiqinik.

Ch'u łuq'u sheshch' shidnana ch'u sheshch' ch'idniyi shlaq'a ghełdełna, łuq'u chiqinik.

First, to James Kari and Alan Boraas for helping with my work on all of the stories I've been writing, thank you.

And to all the ones who have given me best wishes, and the ones who have given me awards, thank you all.

Peter Kalifornsky, July, 1991

BY THE EDITORS

First, we acknowledge the role of the first audience for Peter Kalifornsky's Native language work, many of whom are no longer alive. His most long-term and intimate discussant was his sister, the late Fedosia Sacaloff (1922-89). Peter also has enjoyed discussing Dena'ina material with his stepbrother, the late Peter Constantine, and with Maxim Chickalusion and his wife, the late Nellie Chickalusion, all of Tyonek; and the late Chief Mike Alex of Eklutna. Close friend and fellow writer the late Albert Wassillie of Nondalton used to exchange letters and drafts of writings with Peter. The late Antone Evan of Nondalton, a renowned storyteller and singer, was a close associate of Peter's in the early 1980s.

We also note that a great portion of the time that Peter Kalifornsky has spent on his writings over the past nineteen years has been, as with most creative artists, on an unpaid basis. Priscilla Russell and Michael Krauss have recognized the importance of Peter Kalifornsky's work from its inception. His niece, Cora Sacaloff, has frequently given Peter assistance with his paper work.

Peter Kalifornsky's first writings (1974 to 1977) were supported by a project at the Alaska Native Language Center called the Alaska Native Writers Project (National Endowment for the Humanities grant #R01-20196-74-54). Much of that material was published in his 1977 book, *Kahtnuht'ana Qenaga: The Kenai People's Language*. Peter's visit to California in 1979 was partially funded by a grant from the Alaska Humanities Forum. The Alaska Historical Commission and the Kenaitze Indian Tribe provided printing money for Peter's 1984 book *K'tl'egh'i Sukdu: Remaining Stories*. Jane McGary of Alaska Native Language Center helped with the production and editing of the 1977 and 1984 books. June Lindgren Gagnon worked with Peter Kalifornsky on his 1980 book, *Five Legends of the Dena'ina People*, which was published by the Cook Inlet Native Association.

In the past three years, Ginger Steffy, Director of Kenai Peninsula College, has provided facilities and support for Peter Kalifornsky's work. We also acknowledge with thanks the CIRI Foundation of Anchorage for its contribution to the publication of this book.

Tom Alton, editor at the Alaska Native Language Center, has overseen the production of this book including the page layout. Kathy Sikorski of the Alaska Native Language Center also helped with the production of the book. Penny McClain, research assistant at Kenai Peninsula College, typed much of Peter's works from the 1970s and collected and organized many of the photographs used in this publi-

cation. We also thank the following persons who have reviewed drafts of the non-Dena'ina material in this book: Lydia Hayes, Dell Hymes, Penny McClain, Tom McGonigle, Lance Petersen, Jim Ruppert, Cora Sacaloff, and Iona Wilson.

Lastly we acknowledge the Alaskan organizations that have given awards to Peter Kalifornsky in past years. These include: Senior Citizen of the Year, Cook Inlet Native Association, 1979; Community Service Certificate of Appreciation, Kenai Peninsula Borough School District, 1981; Outstanding Contribution to the Perpetuation of Historical and Cultural Heritage, Kenai Chamber of Commerce, 1986; Distinguished Humanist Award, Alaska Humanities Forum, 1987; Legislative Resolution Honoring Peter Kalifornsky, Fifteenth Alaska State Legislature, 1987; Shareholder of the Year, Cook Inlet Region Inc., 1990; Citizen of the Year, Alaska Federation of Natives, President's Award, 1990; Meritorious Service Award, University of Alaska-Anchorage and Kenai Peninsula College, 1991.

James Kari
Alan S. Boraas
July 1991

WRITING AT THE ARCHAIC PERIPHERY

by James Kari

This book is a collection of writings compiled over a nineteen-year period (1972-1991) by one of the last speakers of the Kenai dialect of the Tanaina (or more properly, Dena'iṇa)[1] language of Cook Inlet, Alaska. Peter Kalifornsky is a literary artist and scholar, who is the great-great-grandson of a man called in Russian "Kalifornsky." Born on Columbus Day in 1911, he is one of the last storytellers of his language and, at this time, the only writer. Although his first two books, 1977 (1981) and 1984, were printed in very small runs, his work has attracted attention throughout Alaska.

Peter Kalifornsky draws on unique linguistic and cultural materials. The Dena'ina language, which is spoken in four dialects in and around the Cook Inlet Basin, is a member of the Athabaskan language family of western North America. The forty-some Athabaskan languages have the largest territorial expanse of any of the indigenous language families of North America. The Dena'ina are ancient pioneers who expanded into Cook Inlet from west of the Alaska Range following a gradual westerly and counter-clockwise migration around the northern slopes of the Alaska Range (Kari 1988).

---

[1] Russian scholars recorded the word *Dena'ina* with an initial "t," often spelling it "Tnana" (Townsend 1981:638). Cornelius Osgood used the spelling "Tanaina" in his 1937 ethnography. The spelling *Dena'ina* is in the modern orthography (the apostrophe is a glottal stop). This word means 'the people' and is cognate with the Navajo term *diné* of the same meaning.

There are today about seventy-five speakers of the Dena'ina language. The dialects are grouped as follows: Inland (about fifty speakers at Nondalton and Lime Village); Iliamna (a few speakers at Pedro Bay); Outer Inlet (a few speakers at Tyonek and Kenai); Upper Inlet (a few speakers at Tyonek and in the Susitna Basin). Other speakers reside in Anchorage. (See also Kari 1975 and 1988 and Kari and Fall 1987:12-14.) It should be noted that Outer Inlet, Upper Inlet, and Inland-Iliamna are very divergent from one another, so much so that Dena'ina could be considered a sub-group of three languages. In my view, these Dena'ina "dialects" are at least as divergent from one another as are the three adjacent Athabaskan "languages" of Central Alaska: Lower Tanana, Koyukon, and Holikachuk.

The Dena'ina language is a classic example of what in historical linguistics has been called an "archaic periphery" (Nichols forthcoming).[2] Here at one of the endpoints of the gradual continental expansion of the Athabaskans, in the geographically spectacular Cook Inlet Basin, is one of the most distinctive of all Athabaskan languages/cultures. The Dena'ina are "mountain people on saltwater" (Kari 1988), and they have the richest array of food resources of any Northern Athabaskan group.[3]

Their folklore, religious practices, and sense of territory are directly descendant from these intellectual achievements of the ancient Athabaskans. The language has a conservative verbal morphology and a large number of rare, archaic roots. At the same time, because it was a prehistoric frontier on the shores of the North Pacific, the Dena'ina language contains a stratum of innovated coastal and marine terminology, and a striking amount of innovated tabooistic vocabulary.[4] In addition, since Kenai (and Lower Cook Inlet) was one of the main Alaskan centers of both Russian occupation (since 1791) and American occupation (since the 1880s), Dena'ina also has had a dramatic contact history.[5]

---

[2] Language families such as Athabaskan that have expanded their territory over time can be viewed as having a center of dispersal as well as a periphery. Nichols (forthcoming) notes that the periphery of a language family shows a mixture of innovative and archaic forms and hence has greater diversity than the center.

[3] Certain areas were seen by the Northern Athabaskans as "magnet environments" which affected migratory drift. Cook Inlet basin was a "peripheral magnet," as were the Northern Plains parkland of Alberta and Saskatchewan, and the Upper Skeena River in British Columbia (cf. Ives 1990:351-53).

This collection of 147 writings by Peter Kalifornsky is presented in a Prelude and in eight topically organized chapters. Each of the chapters contains an overview of its contents. The book moves from stories about Dena'ina cosmology and religious thought (Chapter 1); to stories about animals and basic survival (Chapters 2 and 3); to stories about Dena'ina lifestyle, people, and geography (Chapters 4, 5, and 6); to a chronological collection of first-person narratives and an autobiography (Chapter 7); to a selection of Peter's Dena'ina language lessons, language experiments, and poems (Chapter 8).

On pp. xxxii-xxxiv is a list of "Kalifornskyana," a chronology of his previously published works (all of which are extremely scarce at this point in time), as well as several manuscripts, notebooks, and a collection of his correspondence. The items on pp. xxxii-xxxiv that are *not* in this book are flagged with the symbol †. Still another source of Kalifornsky material is the Dena'ina notebooks compiled by James Kari (listed in *References* as Kari 1972-91), which contain many "Kalifornskyisms," such as linguistic, cultural, and historic facts, and his frequently offered witticisms.[6]

---

[4] Tabooistic innovations can be detected in a family of languages when one language coins new words to replace common words, apparently out of a sense for the sacred. Dena'ina vocabulary is laced with many such innovations. The common Athabaskan roots are not used and in their place are coined words such as *miłni* 'water,' *qałnigi* 'rock,' *daz'i* 'fire,' *gudałtin* 'blood,' *bełtugh'a* 'his eye,' and *bengh'i* 'his head.' Although it has not yet been quantified, Dena'ina has far more tabooistic innovations in the everyday vocabulary than does any other Alaskan Athabaskan language.

[5] There has been a Russian-speaking element in the community of Kenai for nearly two centuries. Peter Kalifornsky is very knowledgeable about the Russian language, and his sister, the late Fedosia Sacaloff, was a balanced trilingual, having learned Alaskan Russian as her second language. The Kenai dialect of Dena'ina has about 450 documented Russian loanwords, far more than does any other Alaskan Athabaskan language. Story 5.8 is an interesting portrayal of early Dena'ina-Russian language use. See also Brooks and Kuppler 1948 for an informative description of Russian-Dena'ina-English interaction in Kenai in 1911-1914.

Since Peter Kalifornsky is essentially a self-taught artist and ethnographer, a discussion of his various methods and approaches is of interest both to those who are engaged in the writing of a fourth-world remnant language and to the general reader. I will describe briefly his writing career, and make reference to specific writings and figures in this book.

I first met Peter on June 2, 1972 on my first trip to Kenai to study the Dena'ina language. During that two-week visit, my wife Priscilla and I became completely absorbed in the fieldwork process. I worked with four Kenai people that year: the late Fedosia Sacaloff, the late Ephem Baktuit, the late Bertha Monfor, and Peter. In March of 1972 there had been a small potlatch in Kenai, and around that time Peter had obtained in a dream the melody of his potlatch song and had written a story in English (see 7.8 and 8.33). In 1972 Peter and I worked on noun vocabulary and short sentences. Peter also recorded or dictated four short stories and a few songs (1.18, 4.15, 7.2, 7.3, 7.4).

When I returned to work in the Kenai area in September of 1973, Peter watched closely as I grappled with the phonetics and orthography of his language. Around the time of our visit to Tyonek in January of 1974, he began his first Dena'ina notebook (Kalifornsky 1974c). In the spring of 1974 we started a small Dena'ina language class in the evenings at Wildwood.[7] In this role as impromptu teacher, and accompanied by his sister Fedosia Sacaloff, and by Bertha Monfor, Peter wrote a variety of lesson materials, stories, and translations. (See especially Chapter 8.)

---

[6] In the spring of 1974, when Peter first visited the University of Alaska Fairbanks, he dubbed the elevator in the Gruening Building *ch'qizhneshi quk'ełbeli* 'crazy thing that winches upward.'

Almost all of Peter Kalifornsky's writings have been conceived, planned, and written in the Dena'ina language. His creative periods tend to be in spurts. Typically he does several writings in a three- or four-day period and then does not write again for a couple of months. Peter seems to have written mostly in the mornings, drawing upon ideas and memories that he has been thinking about or what came to him in his sleep.

Peter does some preliminary outlining prior to writing. This is often in the form of a few key words or concepts placed on a blackboard that he keeps for this purpose. These words become part of his next written work. Most of his works have been written spontaneously in a session of perhaps an hour or less. He has generally adhered to the original Dena'ina text with a minimum of revisions or insertions, through the course of the initial translation and through subsequent editorial phases. The poem in 8.27 "Thought: How it May Be" is shown on Page 458 just as Peter wrote it on his blackboard early one morning in the fall of 1982.[8]

Peter usually adds the English translations to the stories in a second phase. For the 1977 and 1984 books, Peter and I often discussed the English and made minor modifications in the translations. This process has continued with Peter, Alan and me during the editing of this book. Some of the earlier translations were adjusted, especially as we coordinated the numbered paragraphs for this edition. Also many of his writings since 1985 were initially written only in Dena'ina. For most of these, I did the first English translation, which Peter and Alan reviewed and amplified. I supplied most of the literal translations in the book, which are presented within square brackets [ ]. Text that was added by the editors is also in square brackets.

---

[7] Wildwood, a former military base that was transferred to the Kenai Natives in 1974, is where Peter Kalifornsky now lives.

[8] Gary Snyder once remarked to me that this piece has the feeling of a Zen Buddhist poem.

The collection was developed by Peter, although some topics were suggested to him by others (e.g. Dena'ina speakers, his editors) in the course of discussions about Dena'ina material. He worked alone in the mid-1980s on the cosmological stories in Chapter 1. In the late 1980s Peter developed a sub-genre we have called his "about" stories. These summary comments about specific writings have been incorporated at the ends of stories (e.g. 1.4, 1.17, 3.1). Virtually all titling for the stories, in Dena'ina and English, is by Peter.

From 1974 to about 1983 Peter favored handwriting his stories and lessons in Dena'ina along with an interlinear English translation. The works in his 1977 book were in an interlinear format. In this book, examples of his interlinear style include items 4.6, 7.9, 8.4, 8.25, and 8.26. Since about 1984 Peter has composed many of his stories on a typewriter in monolingual Dena'ina versions and without English translations. The typewriter accelerated his productivity. Story 2.10 "Porcupine and Beaver On The Other Side" is presented along with a photocopy of the original typescript on Page 113.

Peter strongly favors the writing process and has tended to eschew the audio recording of stories. However, his very first published stories, 1974a and 1974b, "The Mouse Story" (3.1) and "The Gambling Story" (1.17), and two short items from June 1972 (7.2 and 7.5) were tape-recorded and transcribed by James Kari. Otherwise, the only other example of audio-recorded language in this book is his 1978 statement at the Captain Cook Lecture Series in Anchorage (7.10).

Peter's Dena'ina writings, even his first notes (1974c), are quite accurate in their spellings. Peter and I closely proofread all of his material in his 1977 and 1984 books. Occasionally we would change *k* versus *q* spellings, or the glottalized versus non-glottalized sounds. The main proofreading changes were in paragraphing, punctuation, and word division (which is very tricky in this morphologically rich language). Items 8.15 and 8.27 are photocopies of unedited first drafts of two of his early lesson writings. Also compare Story 2.10 in its edited version with the original on Page 113.

From the time of his first writings (1974c and 1974-76), Peter and I differed on one spelling point. In other ANLC publications on Dena'ina, I write words such as 'he said' as *dghini;* he writes *dgheni.* (Before and after *gh* Peter writes the high front vowel and schwa as *e*). In his 1977 and 1984 books, my policy was employed. In this book, however, Peter's policy of spelling vowels in this environment has been used.

In 1988 Peter began discussing his ideas about a collection of his writings with Alan Boraas. On the day of Fedosia Sacaloff's funeral in Kenai, March 23, 1989, Peter asked Alan and me to team up to edit his collected writings. Following an exchange of letters, a plan was devised. Alan supervised the typing of the 1970s material in Soldotna while I had the 1984 book scanned. I then converted the material to follow Peter's spelling policy. I typed his forty or so previously unpublished monolingual stories from the mid-1980s and did a preliminary English translation of them. These drafts were sent to Peter and Alan for proofreading and amplification.

The book took shape in 1990-91 with Alan and Peter meeting on a weekly basis besides co-teaching a Dena'ina language class at Kenai Peninsula College. At this time they worked on several new stories (e.g. 1.10), chapter groupings, photographs, and reviewed spellings and translations. The two volatile ethnohistoric stories of "The Kustatan Bear" (5.19 and 5.20) were written and revised by Peter in the spring of 1991. I found a number of unpublished stories and letters in my files in Fairbanks, which were added to round out the collection (e.g. 0.2, 7.7, 7.9). In June of 1991, ANLC editor Tom Alton began laying out the book. The penultimate draft was presented to Peter on July 29, 1991. He carefully reviewed the content, making numerous revisions to the Dena'ina and English text. The book is to be presented on October 12, 1991 at the Friendship Potlatch, which is part of the Bicentennial Celebration of the community of Kenai.

Kalifornsky's program has been to salvage the vanishing Dena'ina oral traditions and to create new indigenous horizons. His editors have enjoyed being part of this *Ghu K'eghuynisdi Egh* 'Work of the Mind.'

Fedosia Sacaloff (1922-89), Peter Kalifornsky's sister and an expert in the language and history of the Kenai Dena'ina. Photo, 1980, by Priscilla Russell.

BEST COPY AVAILABLE

KALIFORNSKYANA

Peter Kalifornsky's published writings and unpublished notes, letters, and other materials.

Previously published stories are cited throughout this book as *1974a*, etc. on the first page of the story. Previously unpublished stories are cited as *new 1986*, etc. (indicating the year in which the story was written). Materials not included in this book are marked with †. Sources that are in English are marked with Eng.

1972 [Notes on a 1972 Kenai potlatch]. Handwritten ms. 4 pp. Eng.

1974a *K'ełа Sukdu, The Mouse Story*. Fairbanks: Alaska Native Language Center. 7 pp. [Reprinted in 1986a].

1974b *Ch'enlahi Sukdu, The Gambling Story*. Fairbanks: Alaska Native Language Center. 11 pp. [Reprinted in 1986a.]

1974c Notebook #1 [Writing practice]. Handwritten ms. 34 pp. †

1974d [Schoolbook translations, for State Operated Schools]. Handwritten ms. 7 pp. †

1975a The Lord's Prayer. *Orthodox Alaska* 5:51. [Reprinted in 1977a:109].

1975b Qunshi Uquch'el'ani, Beluga Hunting. In *Dena'ina T'qit'ach': The Way the Tanaina Are*, edited by James Kari, 16-18. Fairbanks: Alaska Native language Center.

1974-76 [Writings and lesson materials]. Handwritten and typed. ms. ca. 50 pp. †

1974-91 [Correspondence.] Dena'ina and English. Ca. 50 pp. †

1976 [Dena'ina numbers.] [Page numbers are handwritten in Dena'ina by Peter Kalifornsky.] In *A Small History of the Western Kenai*, edited by Walt and Elsa Pederson. Chicago: Adams Press.

1977a *Kahtnuht'ana Qenaga: The Kenai People's Language*. Second edition, revised 1981, edited by James Kari. Fairbanks: Alaska Native Language Center. 140 pp. [Originals and drafts of 1977a. Ms. Alaska Native Language Center. Reprinted items 1983a, 1983b, 1990.]

1977b Low Bush Cranberry Story. In *Dena'ina K'et'una, Tanaina Plantlore*, by Priscilla Russell Kari, p. 42. Anchorage: Adult Literacy Laboratory. Eng.

1979 [Kenai Tanaina literacy exercises.] Ms. 6 pp. †

1980a *Five Legends of the Dena'ina People*, told by Peter Kalifornsky, written and edited by June Lindgren Gagnon. Kenai: Cook Inlet Native Association. 48 pp. Eng. †. [Four of these stories are included in this book. One story "The Spirit of the Bear," has not been written in Dena'ina by P.K.]

1980b A View of the Effects of Exploration on Alaska Natives. In *Exploration in Alaska: Captain Cook Commemorative Lecture Series*, edited by Antoinette Shalkop, 197-99. Anchorage: Cook Inlet Historical Society. Eng.

1980c A trip to California and New Mexico. Handwritten ms. 14 pp. †

1981 Modified version of "The Potlatch Song of the Lonely Man." In *The Ballad of Kenai*. Play by Lance Petersen. Eng. †

1982a *Qezdeghnen Ggagga, The Kustatan Bear Story*, translated into Dena'ina from English version told by Maxim Chickalusion. Fairbanks: Alaska Native Language Center. 33 pp.

1982b [Two gambling songs.] In *Ch'enlahi, the Tep-Wi Hand Game of the Dena'ina*, by James Kari, 18-19. Kenai: Kenai Borough School District.

1983a Unhshcheyakda: My Great-Great-Grandfather. In *Kalifornsky, The Californian from Cook Inlet,* by James Kari. *Alaska in Perspective* 5(1):8.

1983b The Potlatch Song of the Lonely Man. In *The Athabaskans: People of the Boreal Forest,* by Richard K. Nelson, p. 57. Fairbanks: University of Alaska Museum.

1984a *K'tl'egh'i Sukdu: Remaining Stories,* edited by Jane McGary and James Kari, Fairbanks: Alaska Native Language Center. 124 pp. [Originals and drafts of 1984a. Ms. Alaska Native Language Center. Items reprinted in 1986a, 1990]

1984b *Narrowing Down to One Best Path,* Videotaped poetry reading by Peter Kalifornsky and Gary Snyder, at Kenai Peninsula College, April 9, 1984. [Includes Snyder's comments on PK, and PK reading a selection of his writings in Dena'ina and English]. †

1985-87a *Dena'ina Stories in Manuscript.* Typescript. 56 pp. [Retyped copies of 66 published stories from 1977 and 1984.] Dena'ina only, no English translations.]

1985-87b *New Stories and Texts.* Typescript. 47 pp. [55 items mainly in Dena'ina, and without English].

1986a The Mouse Story, The Gambling Story, Crow and the One-Side-Human, The Old Dena'ina Beliefs. *Alaska Quarterly Review* 4(3-4):173-81. Eng.

1986b A Talk with Peter Kalifornsky. Edited by Katherine McNamara. *Alaska Quarterly Review* 4(3-4):199-208. Eng. †

1986c Peter Kalifornsky, Kalifornsky Village (an interview).In *Our Stories, Our Lives,* by A.J. McLanahan, 23-32. Anchorage: CIRI Foundation. Eng. †

1990 Two Cook Inlet Dena'ina Narratives About Russians. In *Russia in North America, Proceedings of the Second International Conference on Russian-America,* edited by Richard Pierce, 36-40. Kingston, Ontario: The Limestone Press. Eng.

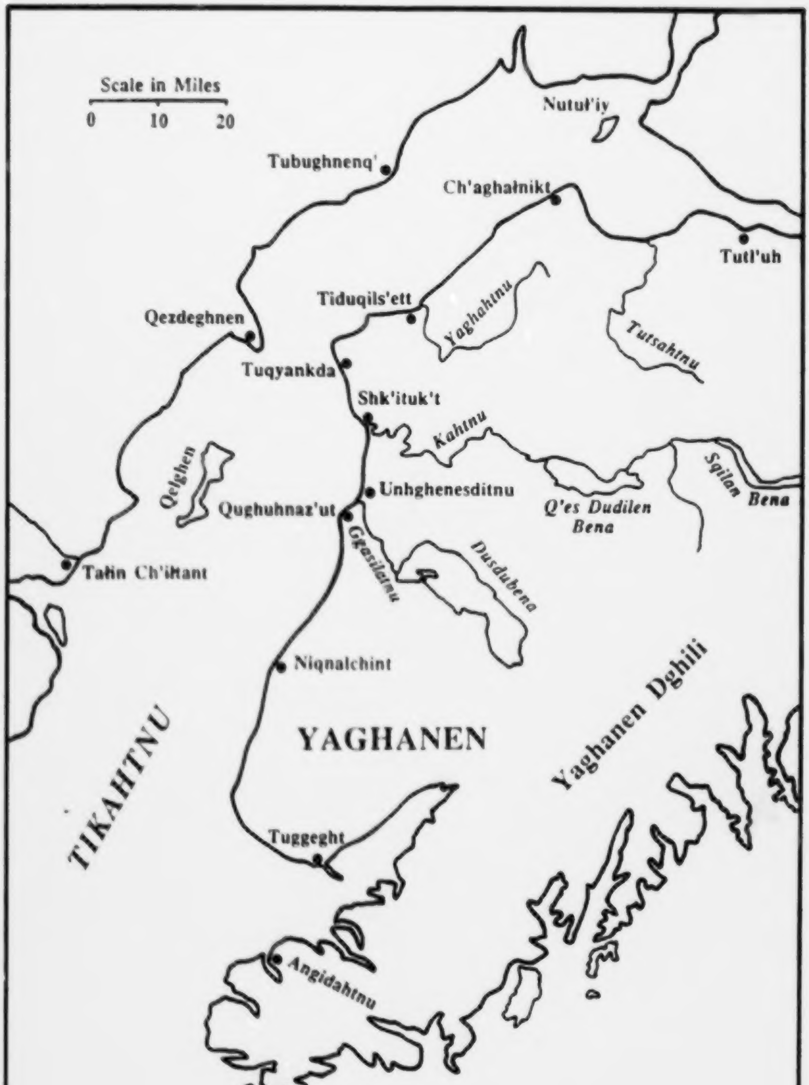
THE DENA'INA ALPHABET

The Dena'ina alphabet can be displayed in a chart that indicates how and where in the mouth the sounds are produced. While some of the sounds are similar to those in English, many have no English equivalents.

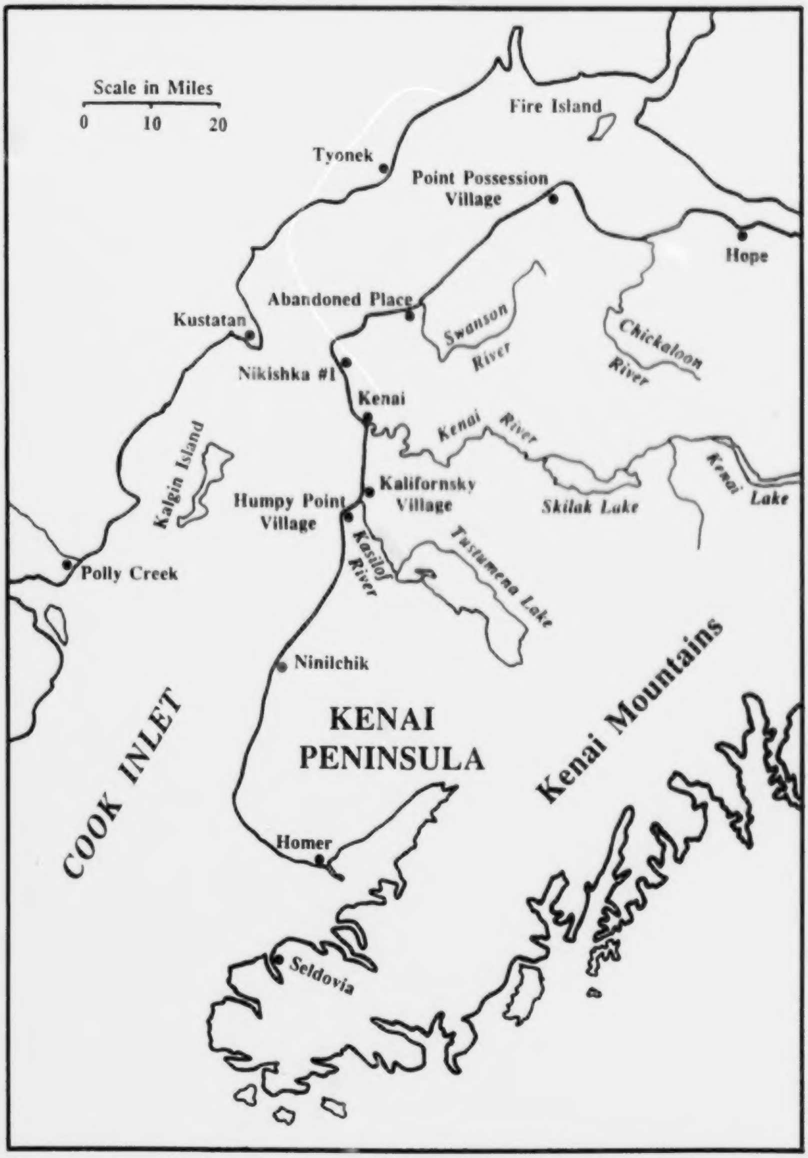
	Lips	Tip of Tongue/ Alveolar Ridge			Blade of Tongue/ Alveolar Ridge	Tongue/ Roof of Mouth		Voice Box
Consonants								
Stops								
Plain	b[1]	d	dl	dz	j	g	gg	
Aspirated		t	tl	ts	ch	k	q	
Glottalized		t'	tl'	ts'	ch	k'	q'	
Fricatives								
Voiceless			ł	s	sh	x	h	hh
Voiced	v[1]		l	z	zh	ɏ	gh	
Nasals	m	n						
Glides	w					y		
Vowels								
Full	a	i	u					
Reduced		e						

---

[1] The bilabial 'b' is used in the Outer Inlet and Upper Inlet dialects, whereas 'v' is used in the Inland and Iliamna dialects.


Scale in Miles
0
10
20
Nutuł'iy
Tubughnenq'
Ch'aghałnikt
Tutl'uh
Tiduqils'ett
Yaghahtnu
Tutsahtnu
Qezdeghnen
Tuqyankda
Shk'ituk't
Kahtnu
Qelghen
Unhghenesditnu
Qughuhnaz'ut
Q'es Dudilen Bena
Sqilan Bena
Talin Ch'iłtant
Ggasilatnu
Dusdubena
Niqnalchint
Yaghanen Dghili
YAGHANEN
TIKAHTNU
Tuggeght
Angidahtnu

A selection of Dena'ina place names in Cook Inlet and the Kenai Peninsula.


Scale in Miles
0
10
20
Fire Island
Tyonek
Point Possession Village
Hope
Abandoned Place
Kustatan
Swanson River
Chickaloon River
Nikishka #1
Kenai
Kenai River
Kalgin Island
Kalifornsky Village
Humpy Point Village
Skilak Lake
Kenai Lake
Kasilof River
Tustumena Lake
Polly Creek
Ninilchik
KENAI PENINSULA
Kenai Mountains
COOK INLET
Homer
Seldovia

Corresponding English place names in Cook Inlet and the Kenai Peninsula.

Peter Kalifornsky's mother, Agrefena Chickalusion Kalifornsky (188?-1913), holding Mary Kalifornsky Nissen and Peter, Kalifornsky village, 1913. Photo courtesy of Mary Nissen.

BEST COPY AVAILABLE

Unhtsah

Prelude

These two writings are presented as a prelude to the eight chapters because they reveal something of the range of Peter Kalifornsky's cultural and literary interests, and a glimpse of his writing style.

"Polly Creek Story" is one of Kalifornsky's first original compositions. This story was seminal to his work, the steady compilation of *K'tl'egh'i Sukdu*, 'the remaining stories.' He has read this story to audiences on numerous occasions.

"Education" is a poetic translation and synopsis of a series of resolutions that were discussed at a Native Elders Conference in Kotzebue in November of 1982.

0.1
1977:2-6

TAŁIN CH'IŁTANT HSUKT'A

[1]Naqazhegi gembani qiz'in dighelak yet hniłtu. Niłhk'uch' quht'ana Tałin Ch'iłtant niłqighedił. K'eldina Nilabena, Angidahtnu, Qadyak, Niqnalchintnu, Tubughnen, Kahtnu łuq'u yeh ht'ana. Qenq'a qighestle. Łuq'u balatga qanqighełnik, yit'uhq'u hdults'i.

[2]Tiq'an tudelnish qun łuq'u tiq'a qedeł. Qiz'in t'qgheł'ih. Shgabu qbegh tughetih. Yin'at q'u hqeyigheqet. Qiz'in ghen, ts'iłq'i gas yashik'a n'at hdałt'aty $1.25 hqeyigheqet. K'eldina qiz'in quch'elashi qulden. Sez'a beł gheshdunen Chickalusion łuq'u hnunes t'k'gheł'ih. Yaghaliyi jani qełah dghu ts'iłghetna yashik k'u t'gheł'ih.

[3]Yet q'u naqanqedeł ch'u q'u nutu'idush. Ch'u shgabu ghen bulhut banidelnish. Ch'u yiłket ch'u ghel'i yetl'agh tułgget. Yetq'u naqanqedeł. Ch'u ch'enlahi eł chiqel'ił, galdi, qamuga, niłlugh k'ehdetelgget, nił'ił k'ehdetelgget. Dach' niłk'uch' chiqul'ił. Ch'u niłghe ch'aqudejih. K'eldina tik'teh elt'eshi, qanchi, k'nuy'a uhu qul'ih. K'eldinahdi qunshi, qutsagheł'i, yadi quht'ana yulqadi uhu qul'ih.

[4]En'ushna niłtu neli snudghełik. Ch'u łuq'u neli t'gheł'ih. Ch'u ki q'u ghen, qałnigi destnutnghełik ki ghalna niłtu. Hełch' qełah itqun en'ushna ghuna esdech' niłqideł ch'u sukdu nuhqelnish. "Un," shqetnih. Ch'u qaduhqebedeshnish. Yet k'elich'u sukdu heyi zah 1921 qadudgheshnik qech'.

POLLY CREEK STORY

1They set up a factory at Snug Harbor to can clams. Different people came to Polly Creek. Some came from Iliamna, others from Seldovia, Kodiak, Ninilchik, Tyonek, or Kenai. There were no houses there. They all pitched tents. They just stayed in them.

2When the tide went out, they all went out on the flats. They gathered clams. They kept a scow anchored for them. There they bought the clams from them. They paid $1.25 for one gas box full of clams. Some people were good at clam digging. My uncle Chickalusion, with whom I stayed, was the best digger. On a good day he would gather twenty boxes.

3They came back ashore when the tide came in. A boat would come to the scow and take it and leave another in its place. Then the people came back ashore. They played the stick gambling game, cards, quoits,[1] and a game where they pushed and pulled on a pole. They played different kinds of games. And they would wrestle. Some of them would hunt in the woods for black bear, porcupine, and beaver. Some would hunt beluga or seal.

4I would fire up the steambath for the old men. And they would all take a steambath. I put rocks on the fire for other people. When evening came, the old men would gather and tell stories. "Come," they said to me. And I would listen to them. Before the year 1921, I heard those songs and stories there.

---

1. Quoits (*qamuga*) is a game in which wooden discs are tossed at a target on a skin (Osgood 1937:127).

[5]Yetquht'ana izhi k'usht'a qit'a'izdeyeshne łuq'u ch'aduch' niłegh hdults'i yaqech' niłqujih hghuda.

[6]Naqeli qełah qun gembani bulhut n'at ndahduh qebeqayeh qilan yeh tunhdul'ik.

5I don't know the names of all the people who were there, because they addressed each other as they were related.

6When fall came, the company boat took them all back to wherever their home villages were.

0.2
new 1982

HQELDIHCH'

1Duhhdeldiht duhdeldihna qghuhhqghula, lach'u niłtu q'udi gu ninench'.
2Ki nuhquldihch'.
3K'tl'egh'i hnuqulnesh.
4Suk qbet'uh qilanch' ch'u Dena'ina qilanch'.
5Ts'iłch' ki ninenhduchitch'.
6Ki ghel'i hnugh ch'u duhhduldihch' q'ahhquldihi.
7Nanuhnetuhch' qulani q'ahhtuldih.
8Deyniqeydaghiłteych' nahzahna niłtu.
9Q'ahhquldih łuq'u hna ch'u hnugh.
10Suk'ina qit'ahqitni hna hnugh łuq'u huqidutench'.
11Bek'eshchegi usdet hquldench'.
12K'desnaqa nenqułchi k'tukda k'unkda qbech'naqa.
13Qbe'ełnenaq' Dena'ina qilanch' qit'ahqidunini.
14Qeldih hna, k'tl'uyehdi hna,
15Łuq'u niłk'uch' egh k'eli,
16ch'u qayeh izhi suk ch'aduch' htałchet.
17Ch'u yadi yich' qilani egh niłghu egh ch'alyashi,
18yadi beyich' qilani nunelyahch'.

EDUCATION

1To prepare school students for the reality of today's world.
2To relearn.
3To tell about what remains of the past.[1]
4That it is their country from the ancient past and that they are Dena'ina.
5They should learn to focus their minds.
6They should learn about various kinds of work.
7They should learn how to help us.
8They must learn to be strong-minded in order to be our leaders.
9They should know all of the language and the skills.
10They should be aware of the old people and retain all of their language work.
11They should learn without writing.
12Encourage parents, fathers, mothers, and kids.
13They should be aware that their land is the Dena'ina land.
14Study the words, the remaining words,
15and all the different songs,
16and the place names that they made long ago.
17And they should compare all the living things,
18how living things grow.

---

[1] This sentence illustrates the use of the noun *k'tl'egh'i*, as in the title of this book.

Unknown Dena'ina woman photographed between 1890 and 1910 at the cannery at the mouth of the Kasilof River. H.M. Weatherbee Collection (acc. #866-191) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

Chapter 1

Naniłtu K'ech'elyuyi Sukdu

Stories of our Beliefs

This section groups together stories in which Peter Kalifornsky explores the cosmology and belief structure of the Lower Cook Inlet Dena'ina. This is a detailed discussion of Northern Athabaskan religious beliefs composed by a *k'ech'eltanen,* 'true believer,' a follower of the traditions.

Especially significant in these stories is the array of roles for religious practitioners. These roles seem to be somewhat hierarchical and conventionalized. A brief listing of these religious practitioners will enhance one's reading of this section (especially stories 1.1-1.6 and 1.10).

El'egen	shaman, regular shaman, who responds to *k'ełen ił ch'qghe'uyi* 'belief in things one can see'
K'ech'eltanen	'true believer,' a person of conviction, who responds to *k'ech' eltani* 'belief in things one cannot see'
Qatsitsexen	'dreamer' who is clairvoyant
Yuq' Hdnil'anen	'sky reader,' who predicts the weather
Hkut' K'eł'anen	a practical medical doctor, literally 'one who works on the insides, an internist'
Behnaga Dnadlunen	'prophet,' literally 'the one whose words come true'
Gashaq	a powerful medicine priest figure

Interestingly, six of these seven terms are Athabaskan in origin, but the name of the most powerful figure, *Gashaq*, was borrowed from the Alutiiq Eskimo. There are several indications that the Lower Cook Inlet Dena'ina religion was influenced in pre-contact times by interaction with the neighboring Alutiiq.

Other stories in this section and in Chapter 2 describe a more mythical set of characters. These include the 'mountain people,' *Dghili Dnayi* (1.7), both giants and little people who were revered for their powerful spirit and mysterious revelations when they were encountered in the mountains. Other spirits populated villages and trails as well. Some of these were the friendly household spirit, *kin'i* or least weasel, who was responsible for making strange noises in the house at night (1.14), and the 'steambath spirit,' *Neli Qelch'eha* (1.12), who was associated with steambath purification. More ominous were spirits such as *Nant'ina*, 'the ones who steal us,' and *Gilyaq*, the one who senses people's thoughts and who can appear as a half-human and half-animal (1.15). *K'eluyesh* in "The Gambling Story" (1.17) is sometimes referred to as the 'captain of the animals.'

Olga Sunrise Jolin, Alexandra Chickalusion Sunrise, and Mary Kalifornsky Nissen at the Sunrise place on the south bank of the Kenai River opposite Kenai in the early 1920s. Alexandra was Peter's mother's sister. Olga was Alexandra's daughter and cousin of Mary Kalifornsky Nissen and Peter Kalifornsky. Photo courtesy of Peter Kalifornsky.

BEST COPY AVAILABLE

1.1
1984:54-59; 1986a

SUK DENA'INA K'ECH' QULYUHCH' ŁU

[1]Yadi ch'ulat'a qeyntuzen ghu quht'ana htełah ch'u huqeltsah, qeych' t'qeł'ih. Yadi ch'el'egi qatsits'etsexi, nahnaga dnadluni, yuq' ch'ehdnil'ani qyech' t'qeł'ih. Ch'u huqeltsan ch'qyan.

[2]Qbeduyeq'a yeqenga detełnish ch'u hduqyedelih. Qyezah k'usht'a q'anqideł. Tinitunh k'u bet'ighenyu da k'usht'a bezdentghel'il, ch'u bezah q'ez qatgheldul. Ch'u beghuynisdi ił chiqinik ił neyesh iditulduł.

[3]Ełnenq' gu łuq'u yadi qilan, łuq'u k'quht'ana qilan hdghenih łu. Ch'u łuq'u duqeydedquh łu. Yeqech' ghu t'qet'ih ch'q'u.

[4]Ch'u qbeł qidil'ish, yadich' t'ehqeł'an ch'u qyatsighdelnish. Ezga łu. Yadi yuq'u qil'i ezgayi qilan. Qyetutsighdelnish, qbeł qahdelnish, ch'u dghełneziq' sht'a qbegh inqel'ih łu. Yethdi yadich' t'ehqeł'an, qyeghełah.

[5]Yit k'u yadi k't'un ey beyich' qilani duk'qidedquh ch'qyan.

[6]Ch'u ch'aqi'ishen behnina qelah, ch'u yich'anujish qun

THE OLD DENA'INA BELIEFS

1Whatever they wanted to be as they were growing to adulthood, they fasted and tried to become that. They tried to have shamanistic dreams, to speak words that would come true, and to read the stars.[1] And they always fasted.

2Their chief would spread the news about the one seeking spiritual powers and they would respect that person. They didn't pass in front of him. If you met him on the trail, you didn't look at him, you moved to one side of him. Then he would pass you thinking gratefully toward you.

3Whatever is on this earth is a person [has a spirit], they used to say. And they said they prayed to everything. That is the way they lived.

4Then it would become clear to them, what they were trying to become, and they would keep their minds set on it. To try to become good is dangerous. Struggling against evil is dangerous. They got into that state of mind and it stayed with them. They began to have nightmares, and they would suffer for a long time. Then finally they would become what they were trying to be.

5They always prayed to plants and to all living things.

6And the novice shaman had a doll,[2] and when his spirit was

---

[1] This passage refers to one seeking the powers of the Dreamer, the Doctor, the Prophet, or the Sky Reader. This story outlines the roles of a class of specialists in shamanistic powers.

[2] An effigy of himself.

hnina yilah, ch'u yadi ninya yihulgheł. Ch'u udihdi ch'a t'ighet'a yeqech' t'nut'ish. Ch'u shesh k'eli delih, ch'u qyenududnetih. Ch'u ch'aqi'ish.

[7]Yet htl'egh k'u dghełneziq' ba'inqel'ih sht'a k'kegh'i łah. Ch'u qil'i ghen ba'inqyeł'ih. Qil'i niłtu k'usht'a ch'ahqi'il. Ghel'eh qayeh ht'ana yeqech' t'ent'anen qil'i hduditusel, ch'u qbeqayeh hghegh qitułkeł, ch'u beł dnayi yina ch'eh ghel'ih.

[8]El'egen ch'u Yuq' Hdnil'anen yina k'u niłk'uch' k'qilan hdghenih łu. Ch'u ghelja i'ush benen ch'at'ehtut'ał hdghenih. Ch'u ch'iteshnich' yuq' ndnil'ih ch'u tl'aq'i ch'u jani jaghedaq dghenih. Yighu q'u nyiłhdgheten. Ch'u "K'eł ehdnesh, nak'uch' k'taldatl'," dghenih łu, yeqech' q'u t'qut'ik.

[9]Ch'u lach'u niłtu Qatsitsexen yin k'u hbezah ch'at'ehtunił, yeqech' t'ehtunił dghenih łu. Ch'u chik'enaq k'u yatsighetsex.

[10]Behnaga Dnadlunen yinhdi ezga ghela łu. Behnaga ghuda k'usht'a ithq'u ch'ahnanitulggeł. Esdech' qyan gheduh yin łu.

[11]Ch'u quht'ana gudach' ch'et'ishi k'idiki ezgayi ch'e'ih yegh k'ghudghenih. "Hujanlchek' da ch'u niq'di dghełtsek' da, bech' tgheł'anigu. Ezga qu."

[12]Ch'u janteh k'u qghednu da niłk'uch' ezgayi qe'ih. Qbeł k'ełah: k'tsałkena k'u yadi hbeł yełah, dach' łu hbeł t'qut'an. Ch'u yadich' t'ehqeł'an yi qghełah ch'u ezgayi qbegh qesigh.

[13]Ch'u ts'iłgu q'udi kił biq'di dghełtsek'. "K'ech' gheltani

out of his body, the doll temporarily housed his spirit [so he would not die]. And the shaman could transfer his spirit into some animal. When he returned to his body, he became his normal self again. He also had a "help me" song and people would help him sing it. Then he would accomplish his magic.

7After that, he would suffer for a long time and then become powerful. Evil things would keep tormenting him. They didn't become shamans to do evil. Another shaman from another village might do evil toward them, or take their territory. A shaman would protect his people from an evil shaman.

8And the Sky Reader would tell the shaman various things. He would say what the month would be like, by the moon. And he would look up into the sky at midnight and say, "Night and day is divided" [i.e. predict when the solstice occurred], and by that means they counted the days [kept a calendar]. And he would say, "Ration the food, the animals will turn away from you," and that would happen.

9And the Dreamer [literally 'the one with prescient dreams'] he too foretold what would happen in the future, how it would be. And he would dream about sickness, too.

10The Prophet [literally 'the one whose words come true'] is really dangerous. Because of his power, he might unintentionally say something harmful. He always stayed away, isolated from the village.

11The shaman would advise people who were seeking *k'ech'eltani* ['beliefs,' 'convictions'] that one might see too many sinister things. "If you're a coward, or if your heart is small, don't seek those powers. It's too dangerous [because it takes a strong person to confront evil]."

12Then as they were working in the daytime, they would see strange things. Things would change on them: a stump would turn into something else, that is how it would happen with them. Then when they had become what they were trying for, the dangerous things would leave them.

13Once there was a young man whose heart was weak. "Let me bech' qagheshuni," ni. Ch'u yech' qaniyu. Ch'u niłk'uch' k'e'ih qadalnik.

14Ch'u tach'nił'i ił łuq'a naqaqelash. Jilihwa begh daghelagh ch'u beł k'yizlan yadi ezgayi. Ch'u biq'di talts'et. Ch'u qit'aynizenen neli t'uh yiq'di yanni'un. Ch'u beł qahełdelnish ch'u ki k'usht'a ch'a'izeł. El'egen dgheni: "K'ech' eltani bek'uch' ch'tulghułch' k'usht'a t'ist'e. Tl'eghnu hdi hnunes ezga."

15Ch'u ki ts'ełt'an el'egen ch'u K'ech' Eltanen. El'egen ghun ni: "Beł chighel'ulni," ni. Ch'u yech' nik'dinlu. "Qil da q'u chik'a nu des-hdetułt'eh." Ch'u "Shi k'u," yiłni.

16Ch'u K'ech' Eltanen ghun ni: "Yadi ił sheł dghuni t'ul'ił, yiq'u beł dghuni dnuytul'ił," ni. Ch'u "Miłni," ni.

17Ch'u miłni qyanidinchet ch'u yatulugheldatl'. Ch'u qyeł qak'ighałchet. Ch'u benst'a ghen dach' q'u chik'a ił nach'ełt'eq'i ch'u łuq'u ghech'ut ch'u taghutneq.

18Ch'u ggagga ghen łitl'en teh ghu qunsha anqelah dghu ezga yi yiq' t'ent'ayi qul, tuntl'agi qyełnih. Ch'u łch'iba ch'u tutl'ila, yi k'izhi ił ch'u miłni ghu yatudulnigi ghen ch'u yezhch'eɏ ch'u yishich'ghultutl' ch'u yeł tutdałdatl'. Yet htl'egh idiłdi ki k'usht'a bahdeshnezh.

19Ch'u El'egen ghunhdi qanich'eɏ qul, hq'u chaqenq'a qech' tiłchiniłt'eq', ch'u uch'en tudałtunt dghu tułch'iɏghełt'eq'. Nutihna ghu qilan ch'q'u qbeghu qghazet; jidaq'u nuhuqulyał. Ch'u qit'aynizena neli t'uh nudnelyahi ił qahdgheseł.

20Ch'u yit łu El'egen dgheni: "K'ech' Eltanen, Behnaga Dnadlunen, Gashaq qyełnih be'izhi, behuk'idudlich' k'usht'a t'ist'e. Yin q'uch'a qanich'eɏi ch'u miłni tiya t'edilchet," dgheni łu. Guna qil'i niłtu k'usht'a qyeghudiłt'al. Tałin t'eł'anen ghela.[3]

---

1. In story 6.3 "*Tałin T'eł'anen*, The Whale Hunter," the figure *Gashaq*, the shamanistic priest, is associated with the Dena'ina village *Tałin Ch'iłant* ('where we found a whale') or Polly Creek.

try for *k'ech'eltani* ['spiritual convictions']," he said. And he tried for them. And he started seeing all kinds of things.

14And they were bringing fish out with a dip net. A sculpin swam into his net and turned into something terrifying to him. At that, he had a heart attack. A person with medical knowledge worked on his heart in the steambath. But his nightmares became severe and he didn't wake up again. The shaman said: "It is not possible to turn back from *k'ech'eltani*. Turning back is even more dangerous."

15There was another shaman, or *el'egen*, and there was a *K'ech'Eltanen* [a 'true believer' one who had acquired spiritual powers]. The *el'egen* said, "I want to compete with him." So he sent word to him. "If it gets rough, someone will throw a stick on the fire for you." And "I too," he said.

16Then the *K'ech'Eltanen* said, "Whatever will attack me, the same thing will attack him back." And, "Water!" he said.

17They put water by him and he put his hands in it. Then they covered him up with something. And his body felt as if it were being beaten with a stick. He was aching all over and tired.

18There is nothing as dangerous as a brown bear digging up ground squirrels in the springtime: they call him "riptide," or "the whirlwind," or "the tidal bore." He spoke these names as he moved his hands in the water. And he exhaled and inhaled, and with his power he moved the water. After that he didn't feel any pain anymore.

19Now there was no wind where the *El'egen* was, but a wind blew him out of the smokehouse and blew him into a puddle outside.

20Both of them were exhausted and could barely move around. The doctors massaged them with hot compresses in the steambath. Then the *El'egen* said, "The *K'ech'Eltanen* whose words come true, the one they call *Gashaq*, is not the kind of person to challenge. He is the only one who can use the wind and water powers." These men didn't use their powers for evil. He, *Gashaq*, was a whale hunter.

1.2
new 1990

EL'EGNA EGH CH'U GUNA HDI GASHAQ IŁ

[1]Guna shaman'ina egh, el'egna i'ech' qulyuch' yadi qyednil'anich' qulyu. Yadi beyich' qilani nudnelyahi yech' qanqulyu. Qbeghuynisdi ił yech' ghu t'ehqeł'eh. Ch'u ch'ahhqe'ish nutiha k'ghuynisdi niłdidqush.

[2]Gashaq, Qatsitsexen, Hkut' K'eł'ana, Yuq' Hdnil'ana, hbenen nitughechetna El'egen ghu k'ech'eltanch' hq'u ki k'egh unch'. K'usht'a idil'iyich' qulyu. Gguna hdi miłni taqi'eł ch'u ch'iłch'en qachishhnił'uh duk'qidedquh. Miłni ghen k'usht'a ghenesnugh sht'a. Tuq'ih miłni htelch'eh yadi k'usht'a idil'iyi chineshi qbech' tyunahni. Yadi nutiha k'chinesha nił'ilch'eh yadi k'ghuynisdi qbenuk'netih, qyetutseghdelnish.

[3]Ch'qeldihi egh yadi łuq'u ggagga k'ilanch' hdnil'an ch'qyan, yadi nudnelyahi qudulyi niłtu. Guna k'u Qatsitsexen dughu.

ABOUT SHAMANS AND THE MEN WITH GASHAQ

[1]The shamans had their specific way of belief. They believed in what they could see. Their belief involved the spirit of every living animal and every living plant. Through prayer, they would contact the living being with their mind and they would start gathering the spirit of that thing through a transfer of power from one to the other.

[2]The *Gashaq*, the Dreamer, the Doctor, and the Sky Reader, who get visions—they all had the same belief as the Shaman [*El'egen*], but they also had something more. Their belief involved something that was not visible. They would take a cup of water and bend down on one knee and hold the water still. Then they would make a wish and take three sips of water so the spirit could interact with them. If two spirits sipped together, this would help their minds to receive a revelation.

[3]They were always learning about the animals and how plants could be used for medicine. The Dreamer did this too.

1.3
1986

GASHAQ CH'U KIŁ

1 Gashaq, El'egen, Yuq' Hdnil'anen, Qatsitsexen, duyeq, en'ushna łu ts'ił niłqideł. Ch'u niłqidatl' ch'u Qatsitsexen ghun ni, "Qilch'sht'a qatsinestsey." Guna Gashaq ch'u El'egen nutihna qbech'a'il'eq'. Yadi ghuda shuq'u?" ni.

2 "Hu'itanl'un, qilch' qenek," duyeq ni.

3 Ch'u kił duniyu. Behnaga Dnadlunen uhu hdnel'an ni. Ch'aduch' q'u t'ehdetunił?

4 Gashaq ghun "Gu shi," yełni.

5 Yejagh ni'il'ets. Ch'u, "Nhnaga dnadlun łu," yełni. "Ugha sheł tugh'a qulh t'shilah," yełni.

6 Yech' nuk'uts'i'iyel ch'u hnahdet yełni qun. Beł tugh'a qulh t'ejuq. Ch'u tiqyghalkit.

7 Ch'u ki ts'ełt'an yin hdi nihu'iltan. "Daghełtey el'egen uhu hdnel'an," ni.

8 Ch'u yegh qa'ilnik ch'u kił ghun el'egen ighełkitni. Yenudednesh. Kił ghun yighetneq. Q'ach' niynilghel ch'u yeł naqaltlet ch'u yeł qenlchesh. Ch'u tikenq'atl'uh qeyghełt'eq'. Chiyiłyuq.

9 Ch'u duyeq ghun ni, "Qudi q'u qyuhu dgheniyi," ni ch'u hna tustle. Qetitl' qwa[1] htustle. Ne'ushch'wat'en htustle," dgheni łu.

---

[1] See story 4.3 "The Little Potlatch."

GASHAQ AND THE MAN

[1]*Gashaq*, the Shaman, the Sky Reader, and the Dreamer met with the chief and the old men. They met and the Dreamer said, "I have had a bad dream. Two people, *Gashaq* and the Shaman, fell away and were lost. What is the reason for this?" he said.

[2]The chief said, "Take care of yourselves, this is bad news."

[3]And a young man entered. He said that he was looking for the one whose words come true. What could they say?

[4]Gashaq said, "I am here."

[5]The man stood in front of him and said, "Your words come true. OK, make me go blind," he told him.

[6]Without saying a word, *Gashaq* pointed his finger at him. He went blind, and they took him away.

[7]There was another person who had trained himself. He said, "I am looking for a strong shaman."

[8]And he stood in front of him and the man tried to grab the shaman. But he failed. He (the shaman) grabbed the man. He tucked him under his arm, twisted him around, and threw him in the corner. He killed him.

[9]And the chief said, "They got what they had asked for. There will be no dispute. There will be no 'Little Potlatch.' It will not be mentioned again." [It will be resolved.]

1.4
new 1986

EL'EGEN CH'U GASHAQ SUKDU

[1]Gun el'egen łu k'kegh'i el'egen ezlan. Ch'u behnaga dnadlunench' łu yihugheltan. Qatsitsexen yatsinitsey ch'u qeł nuqulnek, "Ggagga quht'ana ił nach' qudeł," ni.

[2]Ch'u el'egen qit'ayidni ił nuben yetazit. Ch'u Gashaq beyełni. Ch'u Gashaq ił nuqulnek, "Yaghali na'a tazu da shdetghenił. Bet'itgheshuł," yełni.

[3]El'ekna ghuna huch'itul'uł qil daq'u bech'entultuh," qetni. "Ch'u gu na'a niyu, qyełni qun nuhutulqat," qełni.

[4]Ch'u qayeh tuq' qilant yet'itazu. Ggagga ghen tuq' qediyu qun yech' nuk'udilchet. Ggagga ghen nastsut ch'u qa'ilchet ch'u yet'igheyu. Ch'u ggagga ghen tghelghułni hnudednesh. Ch'u yegh niyu. Ggagga ghen ch'u bets'ila yidighełggat. Ch'u "Nłq'en," yełni. Yaghedghach ił ch'u bidi ch'ayilqet'. Ki henk'uch'en kiq'u bets'ila yidiyeghałggat. Ch'u, "Gin enłq'en," yełni. Yaghedghach ił bidi ch'ayilqet'.

THE STORY OF THE EVIL SHAMAN AND GASHAQ

1There was a shaman who had become a powerful, evil shaman [literally 'giant shaman']. And he transformed himself into the Prophet ['one whose words come true']. And the Dreamer dreamed of the evil shaman and told the people that he was coming to them as a bear.

2And another shaman learned of this from him (the Dreamer) and they tried to find out [what the evil shaman was after]. But the evil shaman told them, "I want *Gashaq*." The shaman told *Gashaq* what happened. And *Gashaq* said, "Good. Tell me when he comes to us. I will meet him."

3The shamans said to *Gashaq*, "If it gets bad, we will take him on." And *Gashaq* told them, "When he gets near us, he will eat himself up."

4There was a clearing at the village. [*Gashaq* went there to meet the bear.] When the bear came out into the clearing *Gashaq* raised his hand toward him. The bear sat down and then got up and met him. And that bear became paralyzed. *Gashaq* went up to it. He put his forearm into the bear's mouth. And he told it, "Chew it." And the bear tried to bite him, but his arm slid out of its mouth. And then *Gashaq* stuck his other arm into the bear's mouth. He told it, "Chew on this." And the bear tried to bite him again, and again his arm slipped out of its mouth.

[5]Yethdi yejegha teh qighedneq ch'u naqaydałghel ch'u yizteł. Ch'u nutijush ch'u sunuhunlt'uh," yedgheni.

[6]Ch'u nunyetazet. El'egen ghun łu dach' q'u ch'qizhnesh ch'u łuq'u hdaghdghesh. Yinihugheltani hnududnik. Ggagga ghen begh nuyiju ch'u el'egen ghun suyult'eq'.

[7]Yet qayeh ghu łu dach'q'u dghili elteliq' łu tqijuq. Yadi t'ash, dasgedi, dghelt'eshi ił quhdghezet yuq'h t'ejuq ch'u yus tika'a łu beł tuhqdghezet. Yi jan łu ezga qghela. Quht'ana łuq'u duk'qidatqen. Ch'aduch' shuq'u na'ił t'ehtunił qeynizen. El'egen Gashaq ghe hnałnunda qeynizen, ndahduh qayeh łuq'u qitułkeł.

[8]Behnaga Dnadlunen k'ghutiya sukdu. Gin sukdu ch'aduch' hghuda sukdu dilanidi.

EL'EGEN CH'U GASHAQ EGH

Gun El'egen hdi yadi qil'i yech' ghelta qil'i niłtu ch'u k'kegh'i ezlan. ch'u Gashaqch' nihu'iltan ggagga enlanh, Gashaq daq'u ghuchitni hq'u Gashaq ba hnałnun. Gashaq k'kegh'i el'egen daq'u ghenchet. El'egen, qil'i ghen, Gashaq yech' yanuyniłchet. Qil'i ghen tl'eghnu t'nujuq. K'kegh'i el'egen, gashaq ghagh hnałnun da, ki el'egna ghuna ki łuq'u daq'u ezlan. Qil'i ghen qil.

Qil'i ghen ggugguyni ch'u q'ezhch'en quht'ana sukdu egh hdi qil'i ghen ggugguyni gguya ghela.

5And then *Gashaq* took the bear by the ears and turned it around and kicked its behind. He told it, "Go back and eat yourself up."

6And he (*Gashaq*) did that. The evil shaman went crazy and began to bite himself. He was unable to retrieve his spirit. That bear returned to the evil shaman and ate him up.

7And then a volcanic eruption occurred by the village. A black ash cloud and smoke went up into the sky and then dropped out over the ocean. They say that was a dangerous day. All the people prayed, wondering what would happen to them [because they knew that the Evil Shaman would have taken over the whole country if he had defeated *Gashaq*].

8This is the story of the power of the Prophet. This is a story about the way things were.

ABOUT THE SHAMAN AND GASHAQ

The powerful shaman had been overcome by an evil spirit, which compelled him to do evil things. He attempted to transfer his evil spirit to the Gashaq, but the Gashaq won the fight and did not allow his mind to be taken over. In this story, the Evil Shaman attempts to reverse what was good and pure but, in this case, it does not happen.

The bad one in the story of the Raven and the Half-Human—Raven's baby—also was taken over by the Evil Shaman.

1.5
new 1986

HKUT' K'EŁ'ANEN SUKT'A

[1]Hkut' K'eł'anen ghen łu ch'qeldihich' tqeł'an. Yadi chihtułnił łuq'u yednil'ih. Betsen ghen ch'aduch' neł'u. Beghes, biha, benk'et'a, biq' ch'aduch' beku qizdlu. Ch'u badin dnituduh yadi nudnelyahi yeneltih, qudulyi niłtu. Ch'u Behnaga Dnadlunen yełnih, "Yadi ch'qildih qghenldin tsadi," yełnih. Guna qbehen'u. El'egen k'usht'a yeq'ayniset. Łuq'u beyach'en qul ghuda.

[2]Dena'ina łu qanchi ghen ch'balaq' dezduyi ghen qyegh daqagheldush ch'u hk'uch'aqyenełqesh. Ch'u ki idilidi qanchi dezduyi ghen k'isen yegh daqaghel'ets ch'u beł dghuni yaghtaltlet. ch'u hk'udalnen ch'u kisht'a dnasdu. El'egen yegh l'ek hq'u k'usht'a yeq'ayniset. Yadi nudenlyahi ił hkut' qyeł'an qyak'deseł. Hkut' K'eł'anen dughu qyegh ghetnuh. Behnaga Dnadlunen yin k'u heł duk'idetquh. Ch'u hbegh nuyujagh ch'u yagheli nusdlan.

[3]Yadi qudulyi benunastun k'usht'a qyeq'ayni'izeł. Hkut' K'eł'anen sukt'a.

A DOCTOR'S STORY

1A Doctor would learn what things would kill. He would study about how the flesh is, and about how the bones, and tendons, and the insides are patterned. And whoever might get hurt, he would test a plant as a medicine. And the Prophet would say, "You should learn whatever we learn." Their job was to understand what the Shaman could not understand because there was nothing tangible [for the Shaman to detect].

2That porcupine was sitting up in a spruce. Some Dena'ina climbed up to it and pushed him off with a stick. And there was another porcupine sitting up in a tree that a woman climbed up to. She started to fight with it and it fell down and it got hurt really bad. The shaman made medicine on it, but he could not figure out what to do. They used plants and put a hot pack on him. They worked according to the Doctor's direction. The Prophet also prayed, and they cured him and he became well.

3They could not determine which cure had helped him. That's the Doctor's story.

1.6
new 1986

QATSITSIXEN CH’U HKUT’ K’EŁ’ANEN

1El’egen, Behnaga Dnadlunen, Yuq’ Hdnil’anen, Qatsitsixen beghnen nituk’ghechetden. Guna łu niłgheqetdił ch’u nił’eł nuhqelnish. Qatsitsexen ghun ch’aduch’ qatsinintseɏ. Yi łu ghe nuqelnek.

2Ninya ghen łu nił’idatl’ ch’u chiduhdel’ul. Kazhna ghen ni, “Qanchi nen ki k’idiki ch’ughenłt’e,” yełni. Ch’u Qanchi ghen yełni, “Shi ki Qutsidghe’i’ina qbeł yagheli tghełałni ch’u hi, hi, hi,” yełni. Ch’u ch’bala aqaghtaltlet qun, kazhna ghen k’u yetl’uyeh ch’bala tsiduq’ qun qanchi ghen yeluntuk’ k’ełt’eq’. Ch’u kazhna ghen hk’udalnen ch’u kisht’a dnasdu. Bekaq’a begguna enk’elchen. Ninya ghen yadi nudnelyah t’qeł’an ch’u hkut’ t’yeł’an. Qanchi ghen nungheju ch’u, “Yadi nudnelyahi ił hkut’ nqeł’an nnunutuh,” yełni. “Ch’u nuggagganughedlah,” yełni. Ch’u kazhna ghen łu qa’ilnik. Ch’u qyeł dilghush ch’u shtuhudalt’eq’

3Dach’ łu qatsinitseɏ nuqulnek.

THE DREAMER AND THE DOCTOR

1The Shaman, the Prophet, the Sky Reader, and the Dreamer could picture things in their minds. They would get together and tell each other things. The Dreamer told them about his dream.

2The animals had gotten together, they say, and were joking. Lynx said, "Porcupine, you are really ugly." And Porcupine said to him, "I will be popular with the Campfire People,[1] so ha, ha, ha." So when he climbed up a spruce, Lynx climbed up after him, and Porcupine slapped him with his tail. And that Lynx fell off and was hurt badly. His ribs and bones were broken. The animals used various plants to cure with. Porcupine came back down and said, "Some plant medicine may cure you." He said, "You'll turn into an animal again." And the Lynx got up. And they hollered at him and he ran away.

3Thus he told how he had dreamed.

---

[1] This is the name for human beings as used by the animals. See also 1.10 and numerous references throughout Chapter 2.

1.7
new 1986

DGHILI DNAYI

1Ts’ełt’an łu dghili kenh nugheyuł ch’u qayeh qwa qbegh niyu. Quht’ana qwa denqults’ek’ huqeydalq’en. Łuq’u qghetnu ch’u qeba chiqełyuq. Ch’u quyedghelu. Yetghu hnil’an.

2“Aa ezgana ka’a quht’ana ka’a,” qyełni. Ch’u “Nayna shughu Dghili Dnayi nadehniht’i,” qyełni. “Guduh dghilich’ q’an’ehdił dghu nał yaghali,” qyełni. Ch’u ggih chech k’chan ghen qyetsał yusdi niłtu.

3Ch’u k’chan ghen belaq’a hdalt’ayi ił tazgits’ ch’u yen k’dazgits’ yusdi niłtu. “Ezgana ka’a quht’ana ka’a,” qyełni.

4Ch’u qeba qatl’na ghen qyeghk’dinyel ch’u yusdi bugh niqyiniłggat. Qyiłt’a ch’u qyegh niqyiniłggat. “Gin ch’ulqat ch’u ninch’dulket,” qyełni.

5Qeba qatl’na ghen yighedneq ch’u ndah qyan yaghedghach ch’u suyult’eq’. Qyednil’an. “Ha, ezgana ka’a quht’ana ka’a,” qyełni.

6Qeba ghes ghen yusdi bugh quhqghelu ch’u ht’iqyeghetun. Ch’u q’ilish tuhdelggezh. Ch’u shtuqil’eq’.

THE MOUNTAIN PEOPLE

1A person was traveling in the foothills of the mountains and he came upon a little village. There were tiny people there. They had a fire going. They were all working. They had killed a rabbit and were butchering it. He was watching them there.

2"Look! A big, dangerous man!" they said. They told him, "We are the ones you call Mountain People. It is fine with us that you go around here in these mountains." And they chopped some dry celery stalks for the fire.

3And the man tore up a handful of grass for the fire. "Such a big, dangerous man," they said.

4They stuck a stick through the rabbit's leg and set it by the fire. They roasted it and laid it in front of him. "Let's eat this and we will save what is left," they said.

5He picked up the rabbit leg and took a few bites and he consumed it. They watched him. "Such a big and dangerous man!" they said.

6They dug a hole for the rabbit bone by the fire and buried it. And they went into the brush. They disappeared.

1.8
new 1986

DGHILIQ' CH'K'DITUK'NA

[1]Tuq'ina łu huqeltsan. Miłni tak'qiyeł ch'u ch'iłch'en qachishhnił'uh. Miłni ghen tuq'ih k'ehtelch'ey.

[2]Ch'u tsełt'an ghun, "Dghiliq' ch'k'deshtuk'da, ggagga ht'izduyi dukaq' ch'ak'ditagheshtesh ch'u k'dutgheseł," nih.

[3]Ch'u ki ghun hdi, "Dghiliq' ch'k'deshtuk'da ggagga ht'izduyi ch'ak'ditagheshtesh ch'u ghenih cheshk'tult'eh."

[4]Ch'u tuq'i beł k'ilanen hdi, "dghiliq' ch'k'deshtuk'da. Chitl' sheł itulteł ch'u shq'aghn'u htustle," nih.

[5]Ch'u yeqech' q'u łu t'ejuq. Ch'u k'dughezeden ghun nu'iju ch'u nuqulnek. Ch'at' qijuq ch'u ki "Nutihna ghuna ki qbeq'aghn'u k'u qul," dgheni ch'u qa'ilghel. Ntaldaq ch'u ki k'usht'a ch'a'izeł.

[6]Ch'u quht'ana hdichin. Ninya q'ahnitu.

[7]Ch'u ghenih ch'ek'yult'eq'en ghun ggagga ghen łu k'isen ka ghela. Ch'u yeł nuqelnek. "Gu ghu sh'uh ghenta dghu. Yach' naqadanlghel dghu yi ni'i shughu Benen Yach' Naqank'delyashi Ni'i qyeyłnih. Tl'aq'i jani nił'ilkit ch'u jadeh. Nayna ninya ts'iłch' ch'etah ch'u yi jan yach' naqach'dulgheł. Di neł dnayich' nutijush. Ch'u neł dnayi hdichin hq'u gu zdu shdgheniyi gu. Nch'enaqa htułah yina ghuda."

THE ONES WHO SKIED DOWN THE MOUNTAIN

[1]Three men were fasting. They were taking water with one knee bent on the floor. They each took three sips of water.

[2]And one said, "When I ski down the mountain I will pass a brown bear in its den. I will escape that bear."

[3]And another one said, "When I ski down the mountain and pass by a bear, she will drag me into her den."

[4]And the third one said, "When I ski down the mountain, a snowslide will take me with it, and there will be no trace of me."

[5]So that is how it actually happened. The one who escaped came back and told the story. He said, "There is no trace of the other two." And he lay down and slept and did not wake up.

[6]And then the people were hungry. The game had disappeared.

[7]The one whom the bear had dragged off awoke to find himself in her den. She was a big female. She told him, "You lie with me. When I roll over, that is when the days begin to turn toward light again. During what they call 'The Month Things Turn Over,'[1] the day and night reach a point and divide. On that solstice day, we animals who lie on one side turn over." She told him, "Now go back to your relatives. They are hungry. But do not tell your relatives that I am here, because you and I will have children."

---

1. This is the Kenai Dena'ina name for the month of December.

[8]Ch'u nuytał'u ch'u k''un qughel'ets ił q'u k'eghdalnen. Ch'u nu'iju. Quht'ana hdichin. K'eldina hbetiya htasegh. Ch'u qyełni, "Heyi daghesediq' tik'teh łuhninyu. Ghuduh shu qit'ayninzen," qyełni. "Ch'u shi ki qyan..." dajuq. Ch'u yet q'u qyiłyeł ch'u, "Nadini," qyełni, "Quht'ana qil htazlan, k'undet," qyełni.

[9]Ch'u qeł tazu. Ggagga ghen qugheyu beyush ił. Qyetl'uyeh nqedał ebeq' shtuqeghdelnish. Dghili yiq' yetl'izyu ił benyił'en. Ggagga ghen ni, "Gu dach' dghili yitgheldul tsayan teh. Quqlan hq'u shtl'uyuh tghel'ił," beyełni.

[10]Yeh ghu yetl'uyeh itch' q'u ebeq' shtuqeghdalnen. Yeh ghu quht'ana hzah naqaduyuł ił tsayan qughe'uyi t'uch' ki benyił'en." "Yaghali," yełni. "Nch'naqa qbeqach'ank'eztlaq'," yełni.

[11]K'eyes tl'useł yitl'ughałtani ghen beqakena yech'ank'ezq'ay. Ch'u bezaq'a ił t'yiluq ch'u k'yush ghen beqatl'uh qayniłdatl'.

[12]"Yaghali," ggagga ghen ni. "Nch'naqa qbestla nuqistlan. Ch'u dach' qulit'i tsayan tutgheldul. Yeh quht'ana k'usht'a tuldul," beydgheni. Ch'u q'ench' qbeł nughenjułda qbeł yitighełyeshi nzah tut'ał," beydgheni. Ch'u bech'ayil'ets.

[13]Ch'u ghuna hegh nu'iju ch'u "Qil," qełni. "Shtu'il'eq'," qełni. "Q'ench' qayeh qech' ida yadi ghuduhq'u nabentulnił yet," qełni.

[14]Yeh ghu nunqetdał ił bejex ghehnidatl'. Yi qbelaq'a dulnen. Nuytelqush ch'u yadi ghuduh q'u qbelaq'a delnish. Ch'q'u qeshdyesh.

[15]Yethdi yin kił nuqelnek ch'aduch' beł eł ninhdalnen. Ggagga k'isen yach' naqadalghel, Benen Yach' Naqank'delyashi Ni'i. Tl'aq'i jani ił nił'ilkit. Yuq' Hdnil'anen k'u tl'aq'i jani nił'ilkit dghenih łu. Yet nuqulnek htl'egh qa'ilghel ch'u ntaldaq ch'u ki k'usht'a ch'aizeł łu.

8She sent him home. He came out of the den. The snow had melted, and he returned home. The people were hungry. Some were losing strength. And they said to him, "All winter you have been out in the woods. Perhaps you know a place to find food." "Well I..." he said [he was evasive]. And they seized him and said "Tell us. Disaster has struck the people—starvation."

9And so he went with them to track the bear. And that bear had left her den with a cub. The man led the tracking party, but they kept losing the trail. In a mountain canyon he caught up with her and she was waiting for him. And the bear said, "I will go this way through the mountain passes. Go behind me slowly."

10They tracked her but lost the tracks again. He went ahead of them, and she waited for him behind a knoll. "Good," she said. "Your children's moccasins have worn out."

11He wore skin pants. He cut off pieces of skin. He put saliva on them and pasted them to the cub's feet.

12"Good," the bear said. "Now your children have moccasins. I will go to the rugged mountain passes and no man can go through there. And when you go back, there will be something ahead of you that will save your people." And she left him.

13And he went back to his people. "The animals have gone," he told them. "But on our way home something will be there for us."

14As they returned, they came upon a caribou. They killed it. And then every day they got something and they survived.

15And the man told the story of how this had happened to him. When the bear-woman rolls over, 'The Month Things Turn Over,' day and night are divided again. So, too, the Sky Reader would say this when the day and night come together. After he told this, the man lay down and slept and did not wake up again.

1.9
new 1986

HUK’DEL’EGEN
KIŁ

1 Dena’ina łu ch’el’egich’ łu t’ehghił’an. K’eldina hdi qyenudednish. Huts’eltsani k’ełen ch’ghe’uyi hq’ayi q’u qyigheten ghuda.

2 Ts’ełt’an q’udi kił k’usht’a k’u k’ełen qghes’e. K’usht’a k’u qit’a qyidisne. Ch’aduch’ qut’ana enlan. Eshdech’ q’u ezdu. Łuq’u begh k’qilan. Ninya ghen k’u begh’uh q’u begh yedeł. Bashtuhdatnesh. K’tsen k’u qut’ana ghułket chik’ełyuqda.

3 Ch’u el’ekna qełni, “K’inu’el’an shit’i,” qełni. El’ekna ts’ił nihnidatl’ ch’u sukdu nuhqelnek. Hegh duniyu ch’u qaduhdenesh. Udihdi huk’del’ek.

4 Uch’en hdi neł qyeł k’dghełk’eli ez’un. Ten ba’ighnalten. Ch’anik’na qyighetneq ch’u hneq’ qyedetałnen, shtuditulniłi ghuda. Jeghłiq’ chaqenq’a qegh dalnen.

5 El’ekna, “Ha gin qilch’ t’ent’a,” qyełni ch’u qyegh l’ek. K’usht’a qyeq’ayniset.

THE YOUNG MAN WHO PRETENDED TO BE A SHAMAN

1 Some Dena'ina tried to become shamans. Some of them did not succeed. They did not keep fasting hard enough.

2 One young man did not follow the necessary practice. They did not know him, what kind of person he was. He stayed by himself. He had everything he needed. Those animals came around him. He was good natured. He gave the people meat that he killed.

3 And he told those shamans, "I am trying to become a shaman." The shamans got together and told stories. He came in to them and listened to them. He pretended to be a shaman.

4 Outside there was a wedge that they used for splitting wood. The wedge was iced over. The children took it and threw it up on the roof of the house so it wouldn't get lost. And it fell into the smokehole of the house. It fell in front of the shamans who were gathered there.

5 The shamans said, "Look, there is something different about it." And they started to do shaman work on it, but they couldn't figure it out [it had no shaman scent because it had been thrown by children and therefore was pure.][1]

---

[1] If a shaman had caused an unusual event to happen, it would leave a trace like a scent on the object in question. Other shamans could then work on it to detect the trace or scent left by the first shaman. If the object had no trace or scent, then the event was not caused by a shaman.

[6]Ch’u huk’del’egen ghun q’udi ch’aqi’ushen, “Beniltuh,” qyełni. Neł ghen yighedneq ch’u, “Sheł qak’ighanłchitni” ch’u qyeł qak’ighałchet. Bezeza t’uh niydinchet. Ch’u huq’ nuk’ghulkit ił bayqul.

[7]El’ekna ghuna qetni beł qa’eldeł qetni. “Nen k’u,” qełni. Ch’u hqaqeldeł qun neł ghanalteni ghen bek’uch’ayilqet’. Ch’u el’ekna ghuna neł ghen qyednil’an. Endi ch’a t’ent’a,” qyełni. “Ghu t’ent’ach’ q’u t’ent’a,” qełni. Yethdi qeł nuqulnek huk’del’egich’. Yethdi qełni, “Yadi qilan qil’i yaghaliyi k’usht’a k’u shegh inqeł’an. Q’uch’a daq’u ideshniyi k’egh ch’qenashi ch’ghuch’idi. Hq’u q’udi nihdalnench’ heł eghech’it. Huk’del’egich’. Ch’u ninya ghen k’u k’usht’a buhu nuzgheshul hq’u. Shegh’uh q’u shegh deł.”

[8]Hdgheni qun, el’ekna ghuna, “Ah qadudehnesh. Qyut’anen. Nazah hdnil’anen,” qetni.

6And they told the young man who pretended to be a shaman, who was just starting out, "You try it." He took that wedge and said, "Cover me with a robe." And they covered him. He stuck that wedge under his belt. And he took off the robe and the wedge was gone.

7Those shamans said, "Everyone stomp your feet." "You too," they told him. And as they stomped their feet, the wedge, which had been frozen, slipped down his pant leg. And the shamans saw that wedge and said, "What is this?" "It is just what it is," the man said. And then he told them that he was pretending to be a shaman. He told them, "Whatever is evil or whatever is good does not bother me. My only wish is not to gossip or to tell lies. But as happened just now, I lied to you about becoming a shaman. And I didn't hunt for those animals. They just came near to me at my place."

8As he said that, the shamans said, "Listen to him. He is intelligent. He sees into the future."

1.10
new 1990

K’EŁEN IŁ CH’QGHE’UYI CH’U K’ECH’ELTANI

[1]Dena’ina łu k’ełenhqghe’u ninya egh. Tik’teh k’uhu qel’eh, yadi chihutulnił ninya ghes ghen, łuq’u ts’ił nihyilish. K’uhu ch’el’ani q’aqghenush qun, ben at ten qyagh łqeł, ch’u ninya ghes ghen yet tunuqyelish. Ch’u q’iłdu qayeh k’u, ninya ghes ghen miłni n’at tunuqyeghelik, ndahduh k’u qula, qughusht’a nuggagganuk’edlaht qan’udałi ghuda łu. Dach’ k’ech’ qulyu łu ninya egh.

[2]Ts’ełt’an kił ghun, en’ushna sukdu nuhqelnish, ninya egh ch’aduch’ qyeł dnishch’. Ch’u yin kił ghun, łu “Ah en’ushna qghuch’it,” nih łu.

[3]Ch’u tik’teh tazu ch’u na’uq’a qiłchin. Ch’u ał nighelak ch’u bejex chiłyuq. Ch’u bet’uh nu’iju k’dasdlach’ ch’u k’elqat ił, k’eła bagh ch’a’iltlet yeł k’tałt’eq’ ch’u kiq’u ch’aqnijaq’. Yełenk’ełt’eq’ ch’u yach’ yetełdał, hq’u qil ki k’ghelqatni hnududnik. Ch’u miłni dnalgheji k’eła ghen yeq’ tałtl’it’. Qil k’idiki k’eła beł tazjaq’, ch’u qayeh qech’ q’u nutasju.

[4]Ch’u qayeh nu’iju ch’u duyeq gheduniyu, ch’u “Qil gheli shghu qghazet ch’u deshchin,” yełni. Qyeghuk’niłkit ch’u yethdi yeł nuqulnek. K’eła beł tazjaq’ch’ ał ninełu ch’u bejex k’u chi’ełyuq,

BELIEFS IN THINGS A PERSON CAN SEE AND IN THINGS A PERSON CANNOT SEE

1The Dena'ina, they say, had some beliefs about animals. After they killed and butchered an animal in the woods while hunting or trapping, they would put the bones in one place. In the winter they would cut a hole in the ice and put the animal bones in the water. At home in the village, too, they put all the animal bones into the water, either in a lake or in the Inlet, or they would burn them in the fire. They did this so the animals would be in good shape as they returned to the place where the animals are reincarnated. They say they had that kind of belief about the animals.

2There was one young man. The old men would tell stories about the animals, about how to take good care of them and treat them with respect. And this man listened to the stories the old men told and said, "Look, the old men are lying."

3Later, that man went into the woods and built a brush camp and he killed a caribou. He took the caribou back to his camp and butchered it and cooked it, and he started to eat. Then a mouse came out and he clubbed it and threw it away. Then more mice came out and he clubbed them and threw them away, too. He was trying to eat but still more mice came out and he poured hot water on them and scalded them and threw them away, but still the mice kept coming out at him.

4So he went back to the village and he went to the chief and he told him, "I'm in bad shape, I'm all tired out and I'm hungry."

kiłqa sheł nuhtasdatl', ch'u k'etsen ghen nuqyulya," ni. Yet niłqun hdi, qyeł nutasdatl'. K'tsen ghen qyanidatl'. Yiki yagheli, k'eła k'usht'a yeghna tiłcheł. Ch'u ał teh nutashju, yadi bak'ighełket. K'eła ghen łuq'u qunyedalqet', ch'u yehq'u yach' yedetałtuk'.

[5]Ch'u qayeh nuqidatl', ch'u kił ghun k'u udi beniłtu ch'u yach' niyniłdatl'. Ndah hnazul k'etsen nuyilyuyi ghen yednil'an ił. Ki k'yulqatch' k'u k'usht'a t'ist'e. K'eła ghen yulqet' ch'u yeq' tideł. Qil gheli yeghenchet. Duyeq ghen yełni "K'eła ghen shiłtun k'usht'a dach' dneł'an. Qilch' ghuduh shu ninya egh tinlghel," yełni.

[6]Qaltish dghu k'u tl'aq' teh ghu beq'eytejeh. Yethdi ntaldaq ch'u qatsinitsex. Dach' q'u yadi qayeh ses dghili ch'bala k'u qul ch'u t'qidaghełkegh. Ndahqugh qidil'an łuq'u quht'ana hqeghazjaq' ch'u bejagh ghu k'isen ezdu. "Aa, qit'anideshni," beyełni. Quht'ana qilan hq'u hbenan quht'ana nan k'uch' q'u nhdnasdghun.

[7]K'isen ghun dgheshun. Yethdi beyełni, "Q'udi ghu quht'ana enlanch' ghu qil kisht'a negh inhtul'ił. Yadi ninya ghen ghes ghen k'u qutsadiłnish. Ch'u yach' tiłtl'et. Ch'u quht'ana qyeq' nughedeł, gu q'anqedeł dghu qbagh inqel'ih sht'a nuggagganuqedlah.

[8]Ch'u begguna ił k'entałchet ił ki ghel'eh qayeh ch'u q'udi benuk'udlahna łuq'u yach' qanhdalt'an. Ch'u hbeyes k'u qul, ch'u hkut' t'ehqeł'an. "Guna shch'enaqa qbedninl'an t'qbinluqch'. Abayi miłni ił qbedak'a qbe'unuyeghenqet'" beyełni.

[9]"Hq'u ghu hch'aninyut ghu hdninl'an, quk'e'ush hch'en."

They gave him something to eat, and then he told the chief how the mice kept coming out at him after he had killed the caribou. He said that if the men would go with him, they could bring home the caribou meat that was still good. When they arrived at the brush camp, they found the mice had not touched the caribou meat; but when the man checked his traps, he discovered the mice had chewed whatever had been caught and he threw the meat away.

5They returned to the village, and the man put his pack of caribou meat in a cache. A day or so later he went to get the meat he had brought home and discovered it was not usable because the mice had eaten on it and dirtied it with their waste. The chief told the man, "The mice are not bothering you for no reason. Maybe you treated the animals improperly."

6At night, when the man went to bed, the mice ran all over him. Then, when he finally went to sleep, the man had a dream. He dreamed about an open country, no ridges, no mountains, no trees, as far as one could see. There were all kinds of people all around. And there was a lady seated in front of him there. "I know you," she said to him. There were people there, but their faces were made differently than human faces.

7The woman was beautiful. She said, "The way you are now is bad, and as a result you will have a very hard time. You have smashed the animal bones and thrown them where the people walk on them. When the animals return here, they have difficulty turning back into animals."

8And she gestured, and the place turned into a different country. It was populated by horribly disfigured animals. There were people there who were tending to them. "These are my children," she said. "Look what you did to them. You scorched off their skin with hot water."

9Then she said, "Now, look where you came from—the sun-

Yeh naqadalghel ił yudeq ełnenq’ hdalts’i. Ch’u ki hbeghyeh ełnen idil’an, ch’u niłk’uch’ quht’ana yeh hch’anidatl’. Qbedak’a k’u qul nuqidatl’ ch’u nunk’qulyu ił niłk’uch’ ninya nuqisdlan. “Qutsidghe’ich’ ch’anidatl’na shina’i,” yełni. “Nayna ninya Qutsidghe’i ina qughusht’a naqitih. Nadak’a ghen k’u qyiłket ch’u qyeghudełt’ah ch’u gu qughusht’a q’anch’edeł ch’u naghes ghen yus miłni n’at tunuqyelish, ch’u yusdi qyeq’ahdetlet k’u yaghali łu,” beydgheni.

10Ch’u k’isen ghu bech’ qyenashen biniq’ qech’ łu bech’ qeyghenak. Yednul’ani, naqalghel ił k’ełaka’a łu yet ghu kunastan. Kił ghun yich’adadzet ch’u ghu tastqey ch’u ch’anizet.

11Duyeq gheduniyu ch’u yełni, “Lach’q’u t’eshdgheni,” yełni. Ninya egh tidughelghel. Quht’ana nugheł sht’a nuqghelnekni,” yełni. Quht’ana ts’ił nihnidatl’ ch’u yethdi qeł nuqelnek. “Ninya ghen dushch’en bet’uh qilan. Naghdeq nayna hdi dushch’en quk’e’ush hch’en nat’uh qilan. Ch’u ninya ghen łuq’u ch’aduch’ nuch’ulyał łuq’u qit’adna’idni. Gu ghu sukdu nuqelnish ninya egh. Hk’egh ghełch’it ninya ghes ghen k’u. Qutsadełnish ch’u yach’ tghełtl’et’. K’usht’a qit’a’idehnil ch’u beq’ q’an’ihdeł. Yi k’u qit’ahyini.” Ch’aduch’ qatsinitsexi egh qeł nuqulnek.

12Yet htl’egh k’idiki qatsinitsexi egh niynik’ezet ch’u dach’ q’u bech’ qenesh k’eł’uh łu t’ejuq.

rise side." He turned and saw that they were at a land above the human land which was below them to the east. And all kinds of people were coming up from the lower country, and they didn't have any clothes on. When they arrived, they put on clothes, and when they did, they turned back into all kinds of animals again. The beautiful lady told the man that the animals were returning from the human people to be reincarnated. She told him, "The Campfire People have come. The Campfire People take good care of us. They take our clothes for their use and if the humans treat us with respect, we come here in good shape to turn into animals again. We will be in good shape if the humans put our bones into the water or burn them in the fire."

10As she was talking to him, the woman was standing behind him. And when he turned to look at her, he saw a great big mouse sitting there. And the man got scared and startled and he woke up [from his dream].

11He went to the chief and said, "You told me the right thing. You said maybe I had done something wrong to the animals. I want to tell my story in front of the people." And the people of the village got together and the man told them the story about the animals. He said, "The animals are on the west side of us, above us, and we are on the east side, below them, on the sunrise side of our country. The animals know whatever we are doing. The old men told stories about how to respect the animals, and I did not believe them. I would smash up the animal bones and throw them away. You people did not know it, but you were walking on the animal bones. And they (animals) knew it too." And then he told the people about his dream.

12Afterward he thought a great deal about his dream, and, although he didn't exactly go crazy, he was not himself anymore.

1.11
1977:11-14

KI DENA’INA K’ECH’ QULYUCH’ ŁU

[1]Nudech’ghela ghen łu, k’nu k’beydghel’ik badin yitnitu’uł. K’eldinteh tubugh q’anqedish, ch’u yuq’ qech’ nuk’tnełtes ch’u k’tninłtuts’et su~~y~~q’ qyebeq’h. Hq’ayish ch’u qyetl’uyeh teyish ch’u qyetni’ish. Ch’u k’nu k’beydeł’ish. Yet htl’eghhdi łuq’u yadi qilan, hbech’ qitasdunh t’qut’ik. Ch’u qey’u ey qeshqa qghelah. Ch’anik’en k’u, badin k’tnitu’uł nudech’ghela, qyedni’isht ghu, qbeggesha ił, t’qyeł’ish nudentut’eh ghuda. Ch’u neli t’qeł’ih ch’u huqultsah. Ch’u yadi qbegh qilan yi ggesha qyedneq’ish ch’u ditushi ił qyak’atnułchił. Ch’u ni’i nuqedlah ch’u qyeghuk’ełkit. K’ggesha ił k’kidza ey yadi k’u qyetneq’ish ch’u duk’qidetqih.

[2]Ki Dena’ina k’ech’qulyu yadi ninya luggena yi k’u qyighetih, qbezah qudulyi niłtu. Ch’u qanchi ch’u qanchi ch’u k’nuy’a beyusdi zak’ezdli ch’u qanchi k’eh’a, k’eyesggwa entnalqunh jaghdiq’, qyeghudgheł’tah.

[3]Yi k’u chik’ateh detedghesh ch’u k’nu niłtu qyighetih, ch’u nuji qalulit’a yi k’u yach’ qihdetulnił ch’u htitnuduhi ghuda qyigheteh, qughusht’a qahdultiłni. Ch’u k’jegha k’u yi k’u qughusht’a qahduneshni ch’u chik’qełyuqda qyenu’u k’iłtuł ch’u benu’u tudi qyetelch’eh yi k’u qughust’a qbeł qidul’ani.

[4]Ch’u łik’aha yihdi k’usht’a yuh qyitil bech’ qenesha ghuda.

[5]Suk Dena’ina k’ech’ qulyuch’ sukdu.

MORE DENA'INA BELIEFS

1They say the lucky agate stone brings good luck to whoever finds it. Sometimes they would be walking on the beach and would find the marks left by the lucky agate when it fell from the sky. They followed the trail and found it. And it gave them luck. After that, the person who found it would start to receive all kinds of things. And they would become rich women or rich men. Even a child could find a lucky agate stone. And whoever would find it, when he found it, he would put a scent on it, so it wouldn't disappear. And he would take a steambath and fast. And he would rub some kind of particular smell on it, and wrap it up in down feathers. And each month he would feed it. He would rub a smell of fur or something on it and pray to it.

2Another Dena'ina belief was to keep some kind of animal claw with them for a medicine spirit. They would also keep porcupine or beaver front teeth, or porcupine quills, sewn to a little skin, and they would wear it on their chests.

3They also would bite through a piece of wood and keep it for luck. And they would keep a sheep foot callus as an amulet against falling down and getting hurt, for good footing. And they would keep the ears, too, for good hearing. And when they killed something, they would burst the eyeballs and drink the water in them for good eyesight.

4They didn't keep dogs in the house; it was wicked.

5That's the story about the old Dena'ina beliefs.

1.12
1984:52-53

NELI QELCH'EHA[1]

[1]Dena'ina łuq'u k'ech' qulyu hq'u jitqwaq'u qbeghuynisdi ił qyan.

[2]Ts'iłt'an kił ghun k'usht'a ch'qidisdnik', hq'u k'uhu ch'el'ani ch'u quch'k'delayi ch'nulden. Chik'a ts'etsałi ch'u miłni tuch'elashi ch'u bach'k'iyagi nudelyash. Qayeh ghu łuq'u qyeghudiłt'a. Ch'u neli snudelash ch'u ht'iydnelish qun qałnigi ghen yeq' titełtl'et, ch'u "Chadaka, nghutineshqun," yełnih. "Neli Qelch'eha" qyełnih, ch'u yech' ghelta.

[3]Sheshch' beyidunini qyeł k'uhul'ih ch'u nuch'k'ughałi ch'nulden. Ch'u qutsagheł'i uhu q'anqiydel'ish yet k'u k'usht'a qildigh. Ch'u ki ts'iłguhdi, "Tgheshna t'aynesen," ni. N'ushna "Yaghali," qyełni ch'u qyeghu qghazdlu, ch'u taznu.

[4]Ch'u tl'ubunuh ghunesh ch'u k'etnu k'ighghenik. Ch'u niłhdetisht qilan. Ch'u yetghu suk'i neli z'un k'usht'a beghuhdiłt'eyi.

[5]Yi ghen neli snudghelu, ch'u ht'iydnghelu, ch'u yeq' titałtl'it', ch'u "Chadaka, nghutineshqun," dgheni, ch'u nutasdnu.

[6]Iłdi yuneq qech' ki, "Hhay, chiqinik, kił shegh tughaznik ch'u shghutiniqun," qetni.

[7]Idiłdi, ghen baydalgi yesh qutsagheł'i ghen baqutsayeldeł k'usht'a k'u hbeyisle. Ch'u yiłdush ch'u naqayghelket ch'u baydalgi

---

[1] See also story 4.8 "*Neli Ch'u Nutnelyahi Qudulyi* Steambath and Plant Medicine."

THE STEAMBATH SPIRIT

1The Dena'ina had beliefs, but they didn't always understand their meaning.

2There was a certain man, and he wasn't lazy, but he didn't know how to hunt and dress out an animal. He would cut wood and pack water and bring in poles for a meat-drying rack—everything they used at the village. And he made steambaths and put the rocks in, and then on those rocks he poured water, and he would say to it, "Big old man, I give you a drink of water." They call it the "steambath spirit [*Neli Qelch'eha*]," and that was what he believed in.

3Wishing him good luck, they took him out hunting, but he didn't know how to pack. And then they took him seal hunting, but he couldn't learn that either. Then one time he said, "I feel like going boating." The old men told him, "That's good," and then they outfitted him and he left.

4And so he traveled along the flats and boated into the river. There was an overnight camp there. And there was an old steambath house, not being used anymore.

5He heated up the rocks in that bathhouse and put the rocks in, and then he poured water on them, saying, "Big Old Man, I give you a drink of water," and then he left.

6At that, up from the shore someone said, "Ahh, thank you, a man came to me and gave me a drink of water."

7Soon afterward, seals surfaced alongside his skin boat, not yiyełdeł. Ch'u yeh ghu nunghednish ch'u qayeh qegh qanughtasdnik ił, qunshi ghen baydalgi yesh baquyeleh. Ch'u yiłqesh ch'u chiyiłyuq. Ch'u hudegh yenalyuch' ch'u yeł naqaghennik.

[8]Ch'u łuq'u qut'ana qyatsendidatl'. Ch'u baydalgi ghen yada'il'ets, ch'u gheyuł ch'u nelich' ch'u neli snudghelu. Ch'u qnayeh k'u ki k'usht'a nutitnal.

The late Albert Wassillie of Nondalton and Peter Kalifornsky photographed in 1957 in Seattle, where they were both hospitalized for tuberculosis. Albert, who died in 1989, wrote and published material in the Inland Dialect of Dena'ina. See Wassillie 1979 and 1980. Photograph courtesy of Peter Kalifornsky.

even scared of him. He speared them and brought them ashore, and he put them in the skin boat. And as he was on his way home, nearing his village, a beluga surfaced by his skin boat. He harpooned it and killed it. Then he tied it behind him and came ashore with it.

8 Then all the people came down to him. And he stepped out of the skin boat and went straight to the steambath and fired it up. And he never again went boating just to relieve boredom.

The village of Kenai between 1895 and 1903. Photograph No. PCA 16-29, Kate R. Gompertz Collection, Alaska State Library.

1.13
1984:44-45

K'UCH'QINESHI SUKDU I

[1]Neli Qelch'eha yik'u k'nu k'beydgheł'ik łu. Qbezah yaghali htulałna qyan qyeghe'ih łu. Neli t'uh qałnigi dnazdlut yit łu qadgheyik, ch'u qyiłyeł ch'u qyitih. Ch'u qbech' yeqesegh.

[2]Betsen ghenhdi dghelchuq' łu. Begguna ch'u beqatl'na qul łu. Ch'u beghes k'u qul. Ch'u idgguy.

[3]Ts'iłgu hdi neli t'uh qa'ilyuna qbeł quyultlet. Ch'u qyiłyeł. Ch'u ts'iłt'an yiłqeł ch'at' k'usht'a t'inil. Ghu qyiten ch'q'u ch'u qbech' yequsil.

[4]Ch'u ki ts'iłgu hdi Tałin Ch'iłtant ch'anik'en nudultan ch'u beghk'iljay. Htsani nuł'an qeyełni ch'u daq'u qyeghenchet.

SUPERNATURAL STORY I

1 The steambath spirit, that too brings them good luck, they say. People who will have fortunate lives are the only ones who see it, they say. In the steambath house, where the rock pile is, there it would come up, and they would grab it and hang onto it. And it was absorbed into them.

2 Its flesh is like jelly, it seems, and it doesn't have arms or legs, it seems. It has no bones, either. And it is gray.

3 One time it appeared to some people who had gone to sleep in a steambath house. And they got hold of it and one man chopped into it, but didn't even hurt it. They hung onto it and it disappeared into them.

4 And another time, at Polly Creek, a baby was born and light shone through the baby (it was translucent). This will cause misfortune, they said, so they did away with the baby.

1.14
1984:46-47

K’UCH’QINESHI SUKDU II

1Dena’ina qaqdenish ch’u niłk’uch’ qghe’ih: k’uhqighenish, yadi k’kegh’i ninya. K’u el’egen yegh ghednuħ hq’u k’usht’a q’aydeset’. Beggesh qul, ey beyiga qul. El’egen yehghu hdnil’ih, hq’u hnaltuk’ qestlagh.

2K’eldinteh hdi qbegh nenk’eghtechet, ch’u ghetazhchedi ch’bala t’uch’ ghechet. Yet hdnil’ih ch’u k’qestlagh.

3Ch’u dnaqesight yin k’u qye’ih tl’aq’ teh q’agh nudnul’ih ghech’ex dghu.

4Beghna qi’ushna k’u nuhuqet’ih tinitunh.

5Ch’u Yuh Ht’ana k’u qaqyedenish qahdełtl’it’h. K’eldina qyeghe’ih. Ch’u ntaldaggen tsiydentułtl’il. Ch’u ch’anizet da nutsihudnudyeshni, yenudedutnesh. Ch’u ki nuntaldaq da nutsiydentuggesh. Ch’u ginhdi yaghaliyi niħtu. Be’izhi kin’i.

SUPERNATURAL STORY II

1 The Dena'ina hear things and see things: supernatural things, and various kinds of monstrous animals. Then the shaman works on it, but he can't find out about it. It has no *beggesh* (something that leaves a supernatural trace, like a scent); it has no shadow spirit. The shaman looks around, but there is no trace of anything there.

2 Sometimes they see movement out of the corners of their eyes, and whatever moved disappears behind a tree. They look there, and there is nothing.

3 And someone who has died, him too they see at nights retracing where he has been when he was alive.

4 A person who has a short time left also sees himself on the trail.

5 And there is the Housekeeper Spirit; they hear it making noises. Some people see it.[1] And it'll braid a sleeper's hair, and when he wakes up and tries to untangle it, he can't do it. When he goes to sleep again, it'll untangle his hair. This one was lucky. Its name is *kin'i* ('under-the-shelf creature,' also the name of the leastweasel).

---

1. See story 7.7 "*George ch'u Shi*, George and I" for a description of an encounter with a housekeeper spirit.

1.15
1984:48-51

K’UCH’QINESHI SUKDU III

[1]Gun shcheyakda ch’u Nik’analguk Tsani Shlaghh nuqghunesh ch’u baydalgi hk’uhninqan ni ghench’. Qyeł qentastqan ch’u qyetl’ihnazqan.

[2]Ch’u hk’uch’ hnazlu. Qech’ hnahdelghesh hq’u k’usht’a hnahdelghezh. Yunit dazdunen qech’ naqak’dnashchet. Idiłdi bentuq’ ts’iłq’i beł tugh’a qilan.

[3]Qghuk’qghenłnik. Yethdi ghuna k’u naqatsik’hnaldatl’. Yina k’u ts’iłq’i beł tugh’a qghela. Ch’u yehq’u tika’ah qiqghuljel. K’usht’a qit’ahqidinil, hq’u quht’ana qghela.

[4]Nant’ina yina k’u nunigi qełah qun qayeh k’hnel’ish ch’u ch’anik’na shtuqełdeł. Suk łu nunigi qełah qun “Ch’anik’na yuh dundanlggash!” hdghenih. “Nunigi taltutl’; Nant’ina yich’ taltutl’,” hdghenih łu.

[5]Ts’iłt’an k’isen nunigi taltutl’ hq’u dghaznigich’ tazu. Ch’u k’usht’a dun’ijul. Bik’utquni shq’uła endulkiz ch’u k’kidza qwa ił nidnut’u. Yi ghen huch’ak’nedges ch’u hk’uydnełnish, ch’u q’ilish k’dechet ndahduh qudeł yeh hegh daztunh tinitunh qazhu hdgheł’an.

[6]Qayeh ht’ana htl’iqezdatl’. Tuq’ina qghela. Ch’u nutihna

SUPERNATURAL STORY III

[1]My grandfather and Nickanorga were boating around Augustine Island when a skin boat pulled out from the island. They chased it and caught up with it.

[2]And the people in the boat kept their faces turned away. My grandfather and Nickanorga talked to them, but they didn't answer. Then the one sitting in the stern turned his face toward them. And there on his forehead he had a single eye.

[3]My grandfather and Nickanorga gave them gifts. Then the others too turned their heads. Those, too, had only one eye. Then they paddled quickly out to sea. They didn't find out what they were, but they were humans.

[4]And there's the *Nant'ina*, 'the one who steals us.' When the fog rolls in, they sneak into the village and steal children. Long ago, they say, when the fog set in, they would say, "Kids, you all get into the house. The fog is drifting in; the *Nant'ina's* breath is coming in," so they said.

[5]But one young girl, when the fog drifted in, went to the cache. She didn't come home. [The *Nant'ina* stole her.] She was wearing a marmot parka, and it was decorated with little tassels of skin. She tore those off and dropped them, and she broke branches along the way, in the direction they went, marking the trail.

[6]The village people caught up with them. There were three of them. They sent two of them home, wherever their home was, and

nuhtał'u, ndahduh hdalts'i, ch'u ts'iłt'an qighetneq qyidułqetni. Ch'u qyidełqet, "Ch'aduhu dach' t'eht'an dit?" qyełni.

7Suk ts'iłt'an quht'ana shtuqiyninyit yughuda shughu. Ch'u nuhnulyahni ch'anik'na qighełket. Nuqulnek. Ch'u qyak'din'un nadnat'ishen. Besukt'a.

8Ginhdi qil'ikta Gilyaq qyełnih. Yi łu quht'ana ghuynisdi iłket. Kisht'a niynik'izet da, badna ghuduh nlnesh da, yin huk'eghdituchel ch'u negh tuyuł. Deynidaghenłtey da, betsikenq'a ghu baditighelchel bedak'a ghen beniytuk'at'. Ch'u itighezhił "Gilyaq," ditulq'ich' ch'u nch'ahuditult'eh. Ch'bala t'uch' tulduł ch'u behtustle.

97

they took one to question him. And he was asked, "Why are you doing this?" they said to him.

7He told them that long ago some people had exiled one man, and to build up a new population they kidnapped children. So they named him "the one who steals us." This is his story.

8Then there is a really bad one, called *Gilyaq*.[1] This one, they say, senses people's thoughts. If you're thinking hard, if you're longing for someone, he'll become that person and come to you. If you're strong-minded, you feel on the back of his neck, and his clothing will be grown onto him there. And then if you call him "*Gilyaq*," he'll squeal and run away from you. He'll go behind a tree and disappear.

---

[1] *Gilyaq* has many names. He appears as the Half-human in story 2.4 "Raven and the Half-human." See also story 1.2 "About the Shamans and the Men With Gashaq."

1.16
new 1990

K'UCH'QINESHI NINYA EGH

[1]Dena'ina łu ninya k'kegh'i k'uhghenesh. K'kegh'i ninya qe'eh hqulnik. Ch'u el'egen yegh l'ish k'usht'a q'aydeset'. Beggesh qestlagh. Yadi nlan k'usht'a qit'ayidinil.

[2]Ch'u ts'ił łu k'uhqiznik. Dghelggeyi k'kegh'i ninya qghe'an. Ts'ełt'an bini k'ilanen, "Bech' tgheshuł," ni łu. Yech' tazu q'aditin ił. Ch'u ninya ghen ses t'uch' ghel'ets ch'u kił ghun yeh qegheyu. Ses ghen yach'en yagh niyu. K'kegh'i ghen q'aditin ił yizgget. Ch'u yach' qidulnen. Ch'u nu'iju ch'u "K'kegh'i chi'ełyuq," ni.

[3]Ch'u qyeł nutasdatl'. Qyegh nidatl' ił q'aditin benidghe'u. Ch'u łik'a sht'a ghełkegh. Yadi ninya nlan k'usht'a k'u hnuqyeditnil. Yadi ninya nlan ghu yizgget ghu k'kegh'i ghela.

ABOUT A SUPERNATURAL ANIMAL

1They say that the Dena'ina would see supernatural animal spirits. If they would see an animal spirit, they would be afraid. And the shaman would use his powers to understand its meaning. But he could not figure it out. It left no trace [it had no scent, it was pure]. Whatever it was, he couldn't figure it out.

2And once there was such a supernatural event. They saw a white animal spirit. One man who was brave said, "I will go to it." He went to it with a spear. And the animal went behind a ridge and the man followed. He met it behind that ridge. He speared that animal spirit with a spear. It fell over. And he came back and said, "I killed an animal spirit."

3And they went with him (to see it). When they came upon it, the spear was sticking into it. It was the size of a big dog. They did not know what kind of animal it was that he had speared. It was an animal spirit.

1.17
1974b; 1986a

CH'ENLAHI SUKDU

[1]Ts'iłk'a Dena'ina sukdu nuhqulnish. Gini sukdu nutihna qeshqayi niłgheqidedatl' ch'u "Ch'enlahi eł chich'ul'ulni" qetni. Ts'ełt'an kił ghun ghel'ek. Ki ts'ełt'an ghunhdi yadi łuq'u k'ełenqaghe'u yi yech' ghelta. Ghel'egen ghun ts'ełt'an qeshqa łuq'u ya qenełnash. Yadi benqel'a łuq'u yech'ak'dinłtuk'. Yethdi bech'enaqa be'u yadi q'uch'a bech'il'eq'na.

[2]"Yadi q'u sh'itighelał?" el'egen ghun yełni. Be'u bech'enaqa, k'isna ch'u ts'ełt'an kił gguya gghela. Qa izhchit. Yethdi yadi benqel'a qilan łuq'u yech'aydinłtuk'. "Yigheni n'itaghełał nch'enaqa niłtu," yełni. Kił gguya ya izhchit ch'u be'u ghun k'u ya izhchit. K'isna tuq'ina yena yelaq'a ghełdatl'. Yetqetl'eghhdi be'u ch'u kiłgguya bech'dalnen.

[3]"Nbenqel'a yadi qilan ch'u tuq'ina k'isna ighi n'u ch'u kił gguya sh'inla," yeLni. Ndanen q'u qenunes ghenachen, be'u lagu kił gguya lagu? Be'u ghun q'u yelaq'a ghełghel.

[4]Łuq'u benqel'a bech'enaqa be'u łuq'u yiyilu kił ghun niłtu. Yen kiq'u yech'ayghalkit. Ba k'qusil. El'egen yadi ndalyu q'uch'a bech'il'eq'i be'izin'a ya qenałnun.

[5]Yin kił ghun tiniyu ch'u yehghu gheyuł. Dghili kenh ał yegheł'uyi gheni hagheniyu deghu qunsha ba k'ighetneq. Yethdi sułik'yult'eq' ch'u k'deyesggwa qeyan ghu dałkiz. Yen yighetneq ch'u kut' eydut'et.

[6]Yehghu gheyuł yethdi nichiłka gheniyu. Yuhqech' q'u,

THE GAMBLING STORY

1The Dena'ina once used to tell stories. In this story, two rich men met and said, "Let's play the gambling game." One young man was a shaman. The other fellow followed the traditional beliefs [He was a True Believer, '*K'ech'Eltanen*']. That shaman was winning everything from the rich man. He took all of the rich man's possessions from him. Then, all the rich man had left were his wife and children.

2"What will you bet me?" the shaman said. He had his wife and children, one a small boy. He longed to keep them. The shaman had taken all of the rich man's belongings from him. He longed to keep the young boy and his wife. He bet his three girls, and lost. He only had his wife and young son left.

3"Bet me your wife and boy against all your things and the three girls," the shaman said. Which one did he love the most, his wife or his young son? He bet his wife, and lost.

4All his belongings and his daughters and his wife he bet for that boy. The shaman took the boy from him too. He had nothing. The shaman had won all that he had, even his last gun.

5That young man went outside and walked a long way. When he came to a trap he had set in the foothills, a squirrel was caught in it. The squirrel was chewed up and only a small skin was lying there. He picked it up and put it in his pocket.

6He walked a long way and then came to a big house. From

"Qandanshnesh," qeyełni. "K'tu'ushch' naqatghelghеł ch'u qinldush." Yuh t'qidaghełkegh. Qichika yetghu ezdu. "Shqen bequl hq'u na nutujuł," yełni. K'usht'a k'dit'al hq'u k'kegh'i' quht'ana ht'ingheju. "Yaghali. Ch'aduch' neł niqdalnenh du shgheninyu dit?" yełni.

7Yethdi yeł nuqelnek ts'ełt'an el'egen ch'at' beyeluq. "El'egen shch'enaqa yethdi sh'u sh'undaden q'uch'a kił yin k'u shch'ayghalkit. Ighi guhdi ch'aduch' q'u qaneshu."

8 "Yaghali," yełni. "Qughesht'a q'anhuninlch'e ch'u t'ntghełił." Qughesht'a nuhuk'talch'ey yethdi k'deyes ggwa kut' idalkizi ghenhdi ghedetaznu ch'u bekuch'a huydalt'eq'. Ninya nusdlan. "Aa, nagguya eł na nuninju," k'kegh'i yełni. "Ighi shgguya shagh shtudalnen hdi uhu q'anqghelyak shit'i. Ighi ch'enlahi ghunen nen ił t'ghеł'anen el'egen dini. Yaghali. Shik'u qudulyi sha qilan. T'ntgheł'ił bech' nutghejuł," yełni.

9K'deyes gheni yuh nidalyu. Yen dendałts'ek' ggwah łuq'u yech'ak'deq'esh ch'u k'ench'ik'a yes yeł yiyedełdeł. Ditushi yeł didghelu. "Gini beł nutghejuł ch'u gini ditushi ba dinłtesh quht'ana k'usht'a ntnil'an hsht'a. Ch'aduch' ninya k'kidza dendghełkegh hqugh yaqech' nututnił. Gini beyditighelash." Ch'u tuq'ih nulchiłi ch'enlahi nitninłdatl'. Yen ya k'ighetnałchet.

10Unhtsah beł chitghel'ul na qentułnash ch'u nen k'u ba nuqentghelnash. Ndahkugh nik'ghanhtnu ch'u 'łuq'u ba qitaghełkeł' nidaznit dahdi, gini ch'enlahi qetnitighełqesh. K'tu'ushch' naqatntujeh ch'u łuq'u nenqel'a nch'enaqa nu'itighelkeł," yełni.

11"Yethdi bedetghenił, `Nenk'u sheghu shinluqch' neługq. Gu ghu tinel'ets ch'u k'eluyesh qeyełnihen gheneshu. K'eluyesh shu qadi nuqiłchin ch'u ch'enlahi shlaq'a denghełdatl'. Yi ił shughu na nuqnanlnun. K'eluyeshch' tiyush ch'u "Ch'enlahi shlaq'a dniłdał, bedini," yedgheni.

inside someone said, "I heard you. Turn around the way the sun goes [clockwise] and come in." It was big inside. A big old lady was sitting there. "My husband is away, but he'll return to us," she said. Not long after, a giant came in. "Hello. What happened to you that you come to see me?" the giant said.

7The man explained what the shaman had done to him. "The shaman took from me my daughters, then my wife, and even my young boy. And somehow I came here."

8"Good," the giant said. "Rest yourself well and I'll fix you up." The man rested well, and then that little skin he had put into his pocket started to move, and it jumped from his pocket. It became an animal again. "Yes, you have come to us with our child," the giant said. "And I had searched all over for my child that I had lost. You said the one who gambled with you is a shaman. Good. I too have powers. I'll prepare you to go back to him," the giant said.

9There were animal skins piled in the house. The giant cut little pieces from all of them and put them into his gut bag. He put down-feathers in with them. "You'll return with this and sprinkle these down-feathers on the gut bag when no one is looking at you. It will turn back into a large supply of animal skins. You will bet with these." And he lay down three sets of gambling sticks. He wrapped these up.

10"The first time you play with the shaman, sometimes he'll win from you and sometimes you'll win from him. As you continue and he thinks, 'I'll take everything from him again,' you will throw down this set of gambling sticks. They will spin the way the sun goes [clockwise] and you will take back all your belongings and wife and children," the giant said.

11"Then you tell the shaman, 'Do to me as I did to you. I went out and went to the one they call *K'eluyesh*. *K'eluyesh* resupplied me and gave me the gambling sticks. With them I won everything back from you.' Go to *K'eluyesh* and tell him, 'Give me gambling sticks,'" the giant said.

12K'ech'eltanen dun'iju. Ch'enlahi eł chiqul'ul deghu ch'aduch' hghuda K'ech'eltanen ghun el'egen ghe nuqnalnun. K'eluyesh ghe niyu deghu ch'u yadi ninya k'kidza qilan łuq'u yech'ak'dgheq'esh dghu yigheni yeqech' K'eluyesh el'egen yeduqdinchet. Ghel'ek nit'an yethdi yech'angheshju nit'an yethdi, ki yadi ninya yihugheltani k'qul. Ghel'ekni qenudutnik ch'u tinuyu ch'u ki k'usht'a beqenga niqidlagh.

CH'ENLAHI SUKDU EGH

El'egen ghun hdi yadi yednil'ani ił k'ech' ghelta ch'u k'ełenqghe'u ghu yegh hnałnunen ghen hdi, jidq'na q'u. K'ech' ghelta ch'u k'ełen qghe'u, ch'u el'egen ghun qilch' talghel, be'el'ega ił. Yegh hnałnun, ch'u kił ghun tik'teh tazu ndahduh ghu nugheyuł ch'u ninya dnayi gheniyu. K'eluyesh ninya dnayi yin ninya dnay, ch'enlahi yelaq'a denghełdatl', ch'u yeghu qghazlu, k'kidza el'egen eyditulashi ch'enlahi niłghu yi'ił el'egen ghe nuhnalnun. Łuq'u yech'ak'dinłtuk. El'egen qilch' talghel. Qil'i ghen tl'eghnu t'nujuq' bech' tnuyijuq. K'eluyesh yadi qilan łuq'u yet gu k'ghulugh be'izhi' ninya dnayi.

12The True Believer went back. This is why the True Believer won everything back from the shaman when he gambled again. When he went to *K'eluyesh*, *K'eluyesh* blocked the shaman's powers by means of the pieces he had cut from all those skins. As the shaman tried magic, as he tried to transform himself, he couldn't take the form of an animal again. He failed at magic and left, and there was not any more word of him.

ABOUT THE GAMBLING STORY

In this story, the shaman's belief is in something tangible, that is something he could see. The other man's belief is '*k'ech' ghelta*', that is belief in something intangible which one cannot see. The story shows how one can have reversals in life because of bad luck. But the man is also a "True Believer" and that little skin represents how, through belief and proper attitude, one can rebound from adversity. In the end, it is the shaman who goes broke.

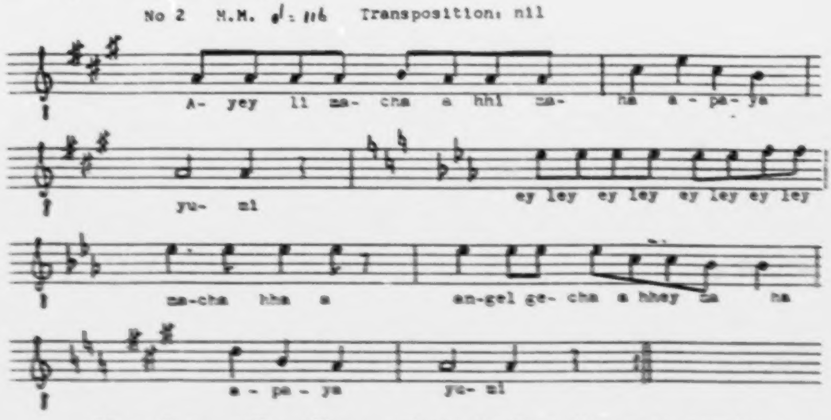
1.18
1982b: 18-19

TWO KENAI DENA'INA GAMBLING SONGS

Sung by Peter Kalifornsky in June, 1972; musical transcription by Thomas F. Johnston

Both of these songs appear to be non-Athabaskan and non-Alaskan. It is likely that they were learned by Dena'inas such as *Qadanalchen* at Fort Ross in California. See also story 5.5 "My Great-Great Grandfather's Story" and Kari 1982.

This song belongs to many tribes of Dena'ina people around Cook Inlet. I think the meaning of it is, "People say, 'come on friend, let's get together and have majaq ['play for the money pot in a handgame'] and have fun.'" –PK

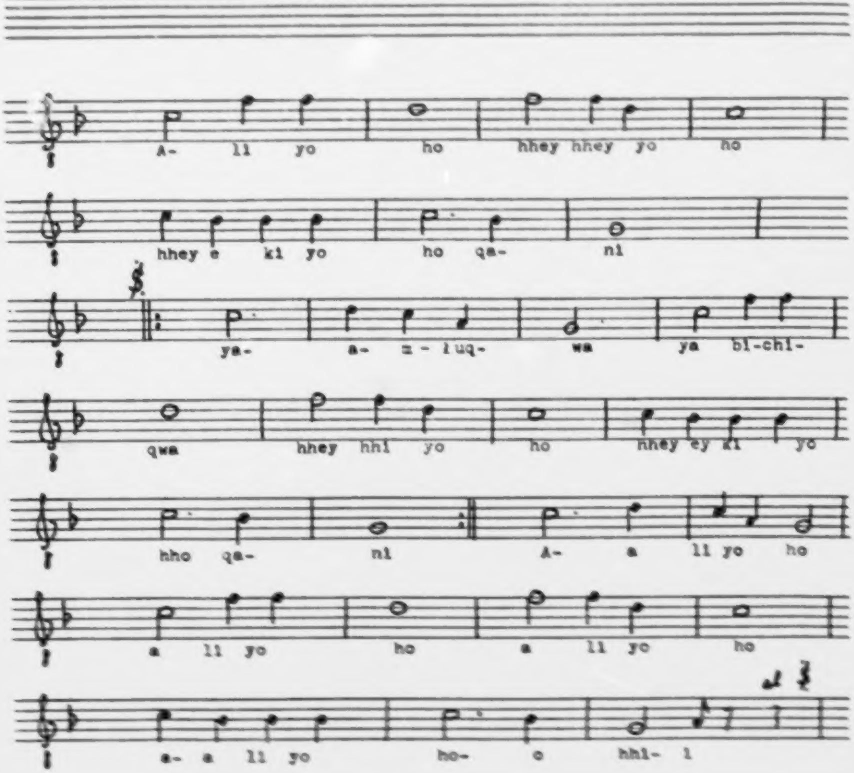

No 2 M.M. ♩= 116 Transposition: nil
A- yey li ma- cha a hhi ma- ha a - pa- ya
yu- mi
ey ley ey ley ey ley ey ley
ma-cha hha a
an-gel ge- cha a hhey ma ha
a - pa - ya
yu- mi

Note the non-Dena'ina words in the Dena'ina orthography and phonetically transcribed. –JK

macha	[mača]	apayayumi	[apayayumi]
angel	[angəl]	gecha	[gəča]

1972 Kenai tape, Song 3.   M.M. ♩ = 168

Transposition: minor 2nd down


A- li yo ho hhey hhey yo ho
hhey e ki yo ho qa- ni
ya- a- m - łuq- wa ya bi-chi-
qwa hhey hhi yo ho hhey ey ki yo
hho qa- ni A- a li yo ho
a li yo ho a li yo ho
a- a li yo ho- o hhi- i

Note non-Dena'ina words:
yamłuqwa [yamłuqʷa]   bichiqwa [bičiqʷa]

Nikolai "Nick" Kalifornsky (1884-1965), father of Peter Kalifornsky, in Kenai in the late 1950s at Mary and Louis Nissen's place. Photo courtesy of the late Mary Kalifornsky Nissen.

BEST COPY AVAILABLE

Chapter 2

Ninya Sukdu

Animal Stories

The Dena'ina term *sukdu* 'legendary story' (literally 'in ancient times') is typified by *Ninya Sukdu*, 'animal stories.' Peter Kalifornsky describes these as "stories from the time when animals could talk."

In *Ninya Sukdu*, animals appear as human-like characters with body and soul. They talk with one another and with humans, whom the animals call *Qutsidghe'i'ina*, 'the Campfire People.' In some stories, the animals change to human form and then back again to their animal selves as metaphors for the co-existence of humans and animals.

The main characters are land mammals such as *qanchi* 'the porcupine,' *k'nuy'a* 'the beaver,' *dnigi* 'the moose,' *kazhna* 'the lynx,' *idashla* 'the wolverine,' *k'eła* 'the mouse,' and *ggagga* 'the brown bear.' They are also birds such as *gizha* 'the camprobber,' *besi* 'the owl,' *tatsilt'ana* 'the dipper' (water ouzel), *dujemi* 'the loon,' *q'ahtal'uya* 'the magpie,' *delgema* 'the ptarmigan,' *dałika* 'bald eagle,' and *ggugguyni* 'the raven.'

Of these, the raven and brown bear take on special significance. *Ggugguyni* 'the raven' is the familiar North Pacific mythical character who is both a clever trickster and embodiment of the mystery of the northern forest. *Ggagga* 'the brown bear' also appears in diverse mythologies, and, among the Dena'ina, is an ominously powerful creature that must be accorded proper respect. The word *ggagga* also means 'creature, animal,' suggesting that the Dena'ina thought of the brown bear as a symbol of all animals.

2.1
1984 32-35

EYNIK’DELNISH[1]

1Dena’ina galeq qbegh qighestle k’usht’a k’eł qihtilnesh, qudiq’ q’u k’ech’ qulyu.

2K’usht’a ch’qennesh t’yisen hq’u niynik’ghedih ki yaghalich’ hniłtu qbeghnen nituk’ghechet. Ch’u quht’ana ił qyegh hnadelghesh, ch’aduch’ qyeq’aynighel’ahni. El’egen k’usht’a yeq’aynidelnik’, beggesh qistlagh.

3Ch’u ki niłqidatl’ ch’u k’qelqat, hq’u ts’ełt’an k’usht’a niynik’eset hq’u, “Ah!” ni. “Sheghnen nituqghenchet,” ni. “Ninya ghen nak’uch’ naqadalyu,” ni. Ch’u yet qizdlan. Ch’u yeqech’ q’u qbeł t’qijuq łu.

4Gin sukdu daghełnez, hq’u yet gu qech’. Ggaggashla ninya iluyi be’izhi dena’inaq’ niłk’uch’ hnaq’: ch’ułch’aq’a, k’ughun ch’ich’a, ch’iduchuq’a, dghuni ch’ich’a, war hawk, northern shrike.

5Yadi qil’i qyek’u t’qgheł’an. Qil’ich’ hqigheli. Ch’u shtuhdudnik’, ch’u tsadi ch’qyan t’ehqgheł’an. K’ech’ qulyu. Ki k’t’uch’en’i yadidi, k’usht’a beq’aynik’delnik’ sukdu hdilanch’ egh.

6Gin ggaggashla ninya iluyi be’izhi, ch’ułch’aq’a, ch’iduchuq’a, k’ughun ch’ich’a, dghuni ch’ich’a, northern shrike. Yet łu qbeł t’k’ijuq qut’ana ninya łuq’u beq’ahnitu. Ch’u “Endi ninya? Ch’at’juq?” qetni. Ch’u “Buhu ch’ehtulyani,” qetni. Ch’u htazdatl’.

---

[1] See also *Ch’iduchuq’a* by Alexie Evan in Tenenbaum 1984:178-191. The mountain in this story for the Inland Dena’ina is Telaquana Mountain, called in Dena’ina *Nduk’eyux Dghil’u* ‘mountain that the game enters.’

IMAGINATION

1The Dena'ina didn't have any books, and they didn't read, but they had beliefs of their own.

2One who was not sick in any way tried to think of ways to be better, and an inspiration might occur to him. Then they would talk to people about it, to figure out what value it might have. The shaman might not understand it, for it had no *beggesh* [a kind of spirit or essence, which leaves traces like a scent that the shaman can detect and identify].

3One time the people got together and were eating, and one man wasn't thinking about anything in particular. Then he said, "Ah! an inspiration has occurred to me! The animals have turned away from us." And, later, that happened. That is what happened to them.

4This story is long, but it starts from that point. The bird that found the animals has different names in Dena'ina: *ch'ułch'aq'a* ['gentle wind'], *k'ughun ch'ich'a* ['making something'], *ch'iduchuq'a* ['pile of something'], *dghuni ch'ich'a* ['warrior'], war hawk, the northern shrike.

5The people were against whatever was evil. They feared evil, and they were energetic, and they always had hope. They had belief. In the stories there are things beyond explanation, that cannot be understood.

6The bird that found the animals: its name is *ch'ułch'aq'a, ch'iduchuq'a, k'ughun ch'ich'a, dghuni ch'ich'a,* northern shrike. Now they say something happened: all the game disappeared from the people. So, they said, "Where are all the game animals, what happened? Let's look for them." So they left.

[7]Ch'u ndahduh qayeh qedeł yina k'u, "Endi ninya?" qetni. Ch'u yeh ghu dghili teh nuqudeł.

[8]Ch'u undat dghili jenqghedatl' ił, en'ushen shla udi qyan ezdu."Ninya shtu'il'eq'. Yi uhu nuch'qulyał shit'i," qyełni.

[9]"Sh'un, qeghdetutey, shi ki duch'q'u, hq'u ghu dghili yach'en ezdunen yin dehni, yin yuq'u hnuntutuh," qełni. Ch'u yeh dghili jenqghedatl' ch'u qyegh nidatl' eł beduzhuzha niłq' dehghazlu.

[10]"Gu en'ushen natał'u yin shu tghelał?"

[11]"Aa," qełni. "Yaghali, heł tgheshuł hq'u h'i'ilniłigu," qełni.

[12]Ch'u qeł tazu betets'a qwa ił yeh dghili teh undat dghili qeł aniyu ił, tsayan qyan enlan ki baqak'ghulduch' k'u k'usht'a t'ist'e. Denk'i be'izhi yedeli, ch'u betets'a ghen ił dghili ghen yech' k'tałt'eq'. Ch'u dghili ghen biqutgits' ch'u qeł yik'elighdulkit. Ch'u dghili yiq' ghu niłk'uch' k'kegh'i ninya ezgayi teh buhu eytedghesh.

[13]Qudik'u qyeł nedał ch'u dghili ghen qeł yegh il'ets. Idiłdi qayeh t'qidaghełkegh. Ts'iłch'en tsayan dghili naqadnaz'u ch'u neshch'en hdi tika'a. K'eli ghen ki yedeli. Ch'u qayeh ghu ninya ghen łuq'u yet ki detulggash hk'u qul.

[14]Yeh ghu qeł gheyuł ch'u qayeh tuyanq' qeł niniyu. Ch'u betets'a ghen tsayan dghilich' hyegh detałt'eq'. Ch'u dghili ghen ezdlet'. Ch'u ninya ghen łuq'u yeh yentałchet ch'u ninya ghen łuq'u dghili ghenił'uch'. Ch'u udik'u qyeł yegh il'ets. Idiłdi qudi qbeqayeh qeł ch'aniyu.

[15]Ch'u "Di ninya hlaq'a nghel'eq'," qełni. Ch'u, "Niłk'uch' Dena'ina shqizhich' yi k'eli shughu dghełiyi'i," qełni.

7 And whatever village they came to, those people too said, "Where are the animals?" So they went on among the mountains.

8 And when they crossed the last mountain, there was a little old man there sitting alone. "The animals disappeared. We're searching for them," they told him.

9 "I don't know, it will be difficult, I don't know. But you talk to the one on the other side of the mountain, and he will help you," he told them. So they crossed that mountain and came to him, and he had a crossed-over beak.

10 "Might you be the person the old man sent us to?"

11 "Yes," he said. "It's good, I'll go with you, but don't get scared," he told them.

12 So he went with them, with his little cane, among the mountains, until he came with them to the last mountain, which was nothing but an unscalable rock wall. Singing his four names, with his cane he struck at the mountain. And that mountain split open, and he went in with them, singing. And in the mountain were all kinds of dangerous monstrous animals, snapping at him.

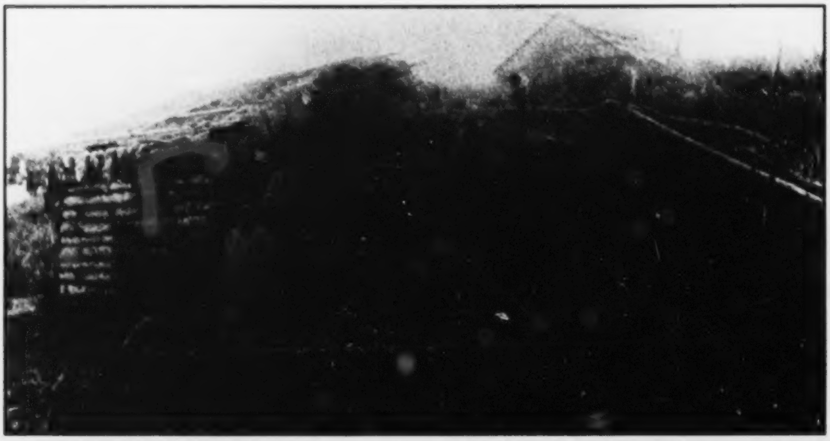
13 Those people went along with him and he went through the mountain with them. And there was a great big country there. On one side was the mountain cliff, and on the other side the ocean. He was singing that song. And all the animals were there, unable to escape.

14 He walked with the people until he got to the center of that country. Then he struck his cane on the cliff. And the mountain split open. Then he motioned all the animals that way and they all moved through the mountain. Then after that he and his companions went through. They came out at their own country [even though they had walked far from it].

15 And he told them, "Now the animals have been returned to you. That song that I was singing is the different names the Dena'ina call me."

[16]Ch'u yet q'u ch'at' juq—shtudalnen!

[17]Ch'ułch'aq'a, ch'iduchuq'a, k'ughun ch'ich'a, dghuni ch'ich'a, *warrior*.



A Dena'ina family probably at the village of *Shk'ituk't* between 1890 and 1896. H.M. Weatherbee Collection, Album #1, (acc.#866-32) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

[16] Then what happened to him—he disappeared!

[17] Gentle Wind (*Ch'ułchaq'a*), Making Something (*K'ughun ch'ich'a*), Pile of Something (*Ch'iduchuq'a*), Warrior (*Dghuni ch'ich'a*).

ABOUT IMAGINATION

I didn't remember all of this story, so once when I was visiting in Nondalton, I went to see the late Antone Evan, a blind man who was a great storyteller. At first he didn't remember it all either, but we told it to each other, part by part, and eventually we got it straightened out. Then I wrote it down.

2.2
new 1986

UNHTSAH NINYA NIŁTEH HJA'IDATL'

[1]Unhtsah ninya niłteh ja'idatl' łu. Nił'eł hnadulghesh. Niłqilket. "Gun shida tulał," qetnih. Ch'u "Yadi nudnelyahi nak'un'a tulał," qetnih. Ch'u eseni ch'u ch'bala k'usht'a hqiłkeł. Ch'bala ghen łu ni, "Eseni dench'ułkegh niłhuch'ulkitni," yełni.

[2]Eseni ghen łu ni, "Ah shi ki dach' q'u tghesht'ał," ni.

[3]Ch'u ninya łik'a k'usht'a qełkeł. Ch'u ch'bala ghen hdi łuq'u bannaztlaq'. Hez enlan. Yi ghuda k'usht'a qyiłkeł. Ch'u ch'bala ghen łu ni, "Yadi niłtu ch'tulał, qutsidghe'i'ina kisht'a shughuhdułt'ał. Stsen gin k'u hbek'ineshi k'u qyeghudułt'ał," ni łu.

[4]Ch'u łik'a ghen hdi ni łu, "Shi ki qutsidghe'ich' hdatghelcheł. Qenyi ninya ndahduh danlts'i yeh hbedetgheshnih," ni łu.

[5]Yet łu ninya k'ahdulyak ch'u qengheduk gin k'eli:

Łik'a tuyuł,
k'a tuyuł.

[6]Dena'ina łu shesh k'eli qyedgheł'an.

WHEN THE ANIMALS DIVIDED INTO PAIRS

1In the beginning they say the animals divided up in pairs. They would talk together and they would take one another as partners. They said, "You will be my friend." And they said, "The plants will be our food."

2And Cottonwood and Spruce had no partners. Spruce said, "Cottonwood and I are both tall. We should be partners." But Cottonwood said, "Well, I will just remain by myself."

3And none of the animals took the dog. And Spruce is all covered with sores and filled with pus. That's why no one took it. And Spruce said, "This is why we will be useful to the Campfire People. They will use my flesh if they get food poisoning."

4And dog said, "I too will go to the Campfire People. I will tell them about where you are staying."

5And then the animals sang and danced this song:

Łik'a tuyuł.
The dog will challenge anything.
K'a tuyuł.
He will challenge anything.

6The Dena'ina had that as a hunting song for good luck.

UNHTSAH NINYA NIŁTEH CH'A' IDATL' EGH

[1]Ninenqghelak suk ghu htułah qech', quht'ana niłtu. Ghu niłqulket ghu, ida niłtu. Ch'u na'ił denqinalnigi, chiduch'del'uli. Niłghach'eynizeni.

[2]Ch'u kazhna hdi k'na'udi ch'qenashi, nayiqechet'e, dghuni chegh teltlet'e, egh ch'u qanchi hdi hadghe'u ch'u qudulyi, hk'uch' ch'q'eł'ani egh. Qanchi hdi nahnaga dnudlu, kazhna, hkut' tghełan, egh.

[3]Ch'u łik'a hdi, k'eli dałchin, łik'a tuyuł, łik'a k'atuyuł.

ABOUT WHEN THE ANIMALS DIVIDED INTO PAIRS

1This story is a lesson laying out a pattern for people to live by. People should live by choosing one another as friends, to be happy, to joke with one another, and to love one another.

2Lynx talks in euphemisms about getting mad and fighting. When Lynx is beat up, his friend Porcupine makes medicine and treats Lynx with words. And Porcupine cures Lynx.[1]

3And the dog makes a song about going face to face with the other animals.

---

[1] In this paragraph Peter Kalifornsky refers to the Dena'ina story, "*Qatsitsixen Ch'u Ilkut' Kel'anen* The Dreamer and the Doctor" (1.6).

2.3
1980a: 4-10; 1984::22-27

GGUGGUYNI SUKT'A[1]

1Suk łu Dena'ina sukdu ch'u k'eli qbegh qighestle. Ch'u ts'iłguhdi ggugguyni qbu k'dgheli. Yet hzah hdi qudi hdi, "Di ya du hu," ts'iłq'u qyeł teldeł qghetnut hteldełt.

2Ch'u Ggugguyni ghen tubughh dnulnił. Ch'u k'etnu ch'adinłent łuq'a yet łtan suk'i. Ch'u tl'uduq' hdnil'an idiłdi qayeh qilan.

3Quht'ana huk'dalchin ch'u hegh niyu. K'isna qyan yuh dalts'i.

4"Ndi kiłqa?" qełni.

5"Tik'teh k'uhu qel'an," qyełni. "K'ilqat," qyełni.

6"Ghelna ił k'usht'a k'zelqit'," qełni. Łuq'a tubugh ghu idi t'uynidiłt'a. Ch'u tach'nił'i uhu t'etni tak'gheł'uni ch'u tsentazu.

7Ch'u esni entudla yet daztun. Ts'ełq'i beł tugh'a nu'u ch'ayghalkit ch'u yeq' duydaychet. Ch'u "Quht'ana ghen'anda 'Yu hu!' detghenił," yełni. Ch'u huk'idnasdyuch', ch'u łuq'a ghen yegh niyu ch'u yelqat.

8Ch'u k'eł tugh'a ghen, "Yu hu!" ni.

9Ch'u yet tulgguk hq'u dnaqul. Yeghełchezh ch'u ninuydinchet. "Dnaghen'anda 'Yu hu!' detghenił," yełni.

---

1. See also "The 1972 Potlatch" (7.6), a brief version of this story.

RAVEN STORY

[1]A long time ago, they say, the Dena'ina didn't have stories and songs. Then one time Raven sang for them. Before that time, there was only "Di ya du hu," [a song loosely translated as 'now, there, under, later'] to keep them together in time when they were working or moving.

[2]So Raven was flying along the beach. And where a creek flowed out, there was a fish lying there, a dead one. And he looked up the bank, and there was a village there.

[3]He turned himself into a human and visited them. There were only women at home.

[4]"Where are the menfolks?" he said to them.

[5]"They're in the woods, hunting," they told him. "Have something to eat," they said.

[6]"I don't eat with strangers," he said to them. He was living on fish from the beach. So he asked for a dipnet to go fishing, and he went down to the shore.

[7]And there was a cottonwood drift log lying there. He took out one of his eyes and laid it on the log and told the eye, "If you see people, you holler 'Yu hu!'" Then he put on a bandage and went down to the fish and started eating it.

[8]And then the eye hollered, "Yu hu!"

[9]And he ran up there, but there was no one there. He spanked that eye and laid it back down. "If you see anybody, you holler 'Yu hu!'" he told it again.

[10]Ch'u htl'uyeh kiq'u dnaqul. Tuq'ih qeł k'ilant "Yu hu!" ni, "Łuq'a ghen q'u dghelqen ch'u k'usht'a qutiyul. Yethdi qadudnadazhnesh ch'u qutazyu ch'u ht'igheyu.

[11]"Ch'at' ent'an dit?" qyełni. "ôuq'a uhu el'an hq'u k'qul suk'i sht'a ghu łtan yadi k'yulqet'."

[12]"Nenhdi ch'at'enjuq?"

[13]"Suɏ shnu'u dulnen."

[14]"Nuga, qil k'ushu," qyełni.

[15]"Qil," ni.

[16]"Dna'eshduh dghu shi yehq'u hkut' hu'el'ih," ni.

[17]Yetq'u k'eł tugh'a ghen entudlaq' qyeghe'an. "Ah, k'eł tugh'a q't'ent'a," qetni.

[18]"A'a bach'delchedigu! Qilch' tił'ił. Huk'hnuk'delah huqdnil'an yaghaliyich'," qełni. "Qit'aynesen ch'at' tghełił," qełni.

[19]Yighedneq ch'u tuq'ih nuk'unuydiłnish ch'u yeł k'deli: "Ch'i'ushi ch'i'un!" Ch'u q'ech' yidnalkezi ch'aynaldatl' ch'u k'eł tugh'a benu'u idulnen. Q'unch' q'u benu'u idulnen.

[20]Yethdi quk'dghe'un: "Ya la ya la ah hi ah hi hi yu!"

[21]Ch'u ggugguyni nusdlan. Tuq'ih dulggiq "Ggugh!" ch'u shtundalnen.

[22]Yethdi "Di ya da hu" ch'u Ggugguyni k'elik'a ił k'eli dazdlan.

[23]Ch'u ghel'eh qayeh htał'u ch'aduch' hquldin qeł nuhqulnekni. Ch'u yina kiq'u susten nutałghatl' niqunani, q'udi kił "Duguli shegh zeł'un," dunini. K'eli yedałchin: "Du-gu-li shghu-ni-hish, ya ha li, ya li ma cha ha, a ya ha a li." Ch'u gin ił tuq'i k'eli qbegh hdazlan.

10 He did this another time [the eye hollered], but again, when raven rushed up the beach, no one was there. A third time the eye hollered "Yu hu!" but that fish just tasted so good Raven didn't want to go up the beach. Then after a bit, he heard people talking so he went up there and met them.

11 "What are you doing?" they said to him.

12 "I'm fishing, but there are no fish, only old ones lying there, that something's been eating on."

13 "What happened to you?"

14 "Sand got in my eye."

15 "Let's see, maybe it's bad," they said to him.

16 "No," he said. "When I get hurt, I doctor it myself," he said.

17 Right then they saw that eye on the drift log. "Ah, that looks like an eye," they said.

18 "Oh no, don't touch it! You'll make a mistake! The eye brings you luck, it's looking out for you, for good fortune," he told them. "Only I know what to do," he told them.

19 He picked it up and threw it up in the air three times and sang to it: "We found something that will bring us good luck!" Then he pulled the bandage off his head and the eye dropped back into his eye socket, but it landed slightly crooked.

20 And then he started to sing: "Ya la, ya la ah hi, ah hi hi yu!"

21 Then he turned back into Raven. Three times he cawed "Ggugh!" and he flew away.

22 After that, the Raven's song became a song, along with "Di ya da hu."

23 And they sent a messenger to another village to let them know what they had learned. Then they wished to camp when it got dark on the trail, and a boy tried to say, "Lend me an axe." He made a song: "Lend me an axe, Du-gu-li shghu-ni-hish, ya ha li ya li ma cha ha, a ya ha a li, ya ha li." And with this, they now had three songs.

[24]Ch'u kił beqa ch'ak'nitlaq'. Ch'u qichishla huqghalyuch' qyan ch'aduch' hniłtu, k'eyes ch'adinq'ay. Ch'u betl'ubugh yegh enk'ełkes, ch'u nunutseq'i yeghnnazhggezh ch'u tuyanq' yeq' dudaltutl'. Ch'u tl'ił yaninchet ch'u beqagget' qyishdyuch'. Bestl'a nuqisdlan.

[25]Yet htl'egh Dena'ina k'eli qbegh hdazlan. Ggugguyni gin quht'ana gheniyu badi nlan k'usht'a qit'aqyitne. Ch'u Ggugguyni sukt'a nuhqelnish, ndahhqugh qyut'an ch'u ch'qenik' t'ent'ach' ch'u.

[26]Yet htl'egh hdi Gizha gheniyu ch'u yeł nuqelnek. "Qutsidghe'i gheneshu," yełni. "Sukdu egh shegh nuhqelnish, ch'u dleq' ił ch'u yaghaliyi ił. Ch'u shtuqediłt dghu, sheshch' qbideshnih. Chik'qeł'ish dghu, nayna Ggugguyni qughusht'a k'un ch'eł'ih."

GGUGGUYNI SUKDU EGH

Ggugguyni ghen ghu, tubughh dnulnił, ch'u quht'ana huk'dalchin, ch'u qayeh, quht'ana gheniyu dghu, gu dach' ninenni'un. Suk ghu htułahch' hniłtu, niłk'en teh, naghuynisdi, hahnagaq' nihdelnishi, niłk'en teh, naghu qyiniłkidi egh, hyuch'tut'iłi, k'uhu ch'edniyi, huch'egh ch'daltsiyi, huch'eh ch'qetnashi, hq'ach' k'ełdełi. K'eli hdetughuni nuhu ch'elahi. Ch'u ggugguyni hdi gizha gheniyu, ch'u qenek htulałi egh, yeł ninen ni'un. Gin sukdu quht'ana egh hdi, ch'qeldih, ch'u k'egh t'ech'inizeni ghelna nuch'netuhi, na'ił denqinalnigi, ch'u yaghali eł niłlaq'a ch'k'eldałi qetitl', ch'u unhtsana niłtu ninen.

[24]Then a young man wore out his moccasins. And a little old lady who was always prepared for emergencies cut out a piece of skin, and she poked holes around its edge, and she pulled skin strings through them, and he put his foot in the middle of it, and she pulled on the string and it tied up around his ankle. It became his new moccasin.

[25]After that time, the Dena'ina came to have songs. They didn't know who he was, this Raven who visited the people. And they told stories about Raven, how smart he is, and how foolish too.

[26]Some time later Raven visited Camprobber and told him stories. "I visited the Campfire People," he told him. "They tell stories about me, with jokes and good times. And when they go hunting, I wish them good luck. And when they make a kill, then we ravens have a good dinner party."

ABOUT THE RAVEN STORY[2]

This story describes how Raven can change his appearance to look like anything he wants to [and how he came to have slanted eyes]. It tells about contemplation of all kinds of things and about how wishes sometimes come true. In this story Raven is careful about what he eats, and that, too, is a lesson. There are many aspects to this story: to be watchful, to talk for yourself, to fool someone, to make songs. Raven transforms himself and then turns back to himself again. The story tells about how the people should learn everything about life, to help other people, to be kind, to be happy and have fun, to make gifts with potlatches, and to plan things with other people.

---

2. Peter Kalifornsky usually uses the English word "crow" for "raven" (*Corvus corax*). In this book, however, we decided to use the word "raven." Note also that the Dena'ina have a term, *chinshla*, for "northwestern crow" (*Corvus cavrinus*).

2.4
1984:28-31; 1986c

GGUGGUYNI CH'U Q'EZHCH'EN QUHT'ANA

[1]Ggugguyni gin dghili yiq' tsayanh nudnulnił. Ch'u yadi q'u ghe'an k'usht'a q'aydeset'. Yeghu k'eghnal'in ch'u yednil'an idiłdi q'ezhch'en quht'ana ch'u q'ezhch'en ninya. Ch'u udik'u qichi chuda huk'eghdachet ch'u yegh niyu.

[2]"Ndahduh hch'aninyu dit?" yełni. "Łuq'u nugheshuł beyich' qilani elugh ezgheshuk'," yełni.

[3]"Nenhdi negh neshu," yełni.

[4]"Yaghali shik'u shi qyan," yełni.

[5]Ggugguyni ghen ni, "Shgguya ghełani," yełni. "Ch'u ts'utl' enłchi ch'u neł k'atghełnesh ch'u nunentghełdeh."

[6]"Yaghali," ni. Ts'utl' łchin. Yaghali ghu tl'uduq' qadninch'ey t'qinaghelnik.

[7]"Ts'utl' ghen yeh qutitish," yełni. Yeh quyiztun tsayan tl'uduq' ch'u yaqa'ilghel. Ch'u yeł k'ałnesh ch'u yeł k'deli.

[8]"Aaaaa, shgguya aaa."

[9]Ch'u udihdi huk'delchegh: "Wa wa wa," ggugguyni ghen ni. "Gunkdaki dnaghelggughen k'gguya!" yełni. Ch'u ts'utl' yeł yizteł. Duyeh tsayanq' beł qiłch'eghulkit. "Q'uch'a shgguya" ni.

[10]Yeh yuyeh tsenutashju. "Qughusht'a k'tghelqat," eynizen.

RAVEN AND THE HALF-HUMAN

[1]Raven was flying through a canyon in a mountain pass. And he saw something but couldn't quite make it out. He sneaked over to it and looked at it, and it was human on one side and animal on the other side. So he made himself into an old grandma and went to him.

[2]"Wherever did you come from?" the half-human said to Raven. "I've traveled all over, but I've never found a living thing."

[3]"I've come to you," Raven said to him.

[4]"Good, for I too am alone," the half-human said to him.

[5]That Raven said, "I want you to be my baby. And you will make a cradle, and I'll rock you and put you to sleep."

[6]"All right," the half-human said. He made a cradle. Over there on the bank was a good place with a little breeze blowing.

[7]"Pack that cradle up there," Raven told him. The half-human packed it up onto the bank of the canyon and lay down in it. And Raven rocked the cradle with him and sang to him.

[8]"Aah, my baby, aah."

[9]Then the half-human pretended to cry: "Wa wa wa." That Raven said, "This spoiled thing, this cry-cry-cry baby!" And he kicked the cradle. Down the canyon it sailed in the wind along with the half-human. "It's not my baby anymore," Raven said.

[10]He (Raven) went down to the half-human's house. "Now I'll eat well," he was thinking.

[11]Yuh ghu t'qidaghełkegh, k'tsen ghen ghelchił ch'q'u dayeshi. Yet ghu k'izhak'i ka'a łtun. Yighedneq ch'u k'tsen: "Mm mm," yełni, "Gin detulqen, a gin!" Elugh k'elqat' hq'u uch'en qahdashdnesh.

[12]Idiła q'ezhch'en quht'ana dun'iju. Ch'u "Ada shgguya!', ni. Ch'u yet'itaitlet.

[13]Ch'u hul k'qentalggat ch'u yechutl'a yizgget. K'izhak'i yanuyeghdilkit idiłdi bequq'a k'u qul.

[14]Yethdi yełni: "Qenyi ghu Qutsighe'i bedehnihna yina qil qyełnihi, yi ełan shit'i," yełni. "Gu shegh ninyu ch'u qughusht'a shegh q'anghenltak," yełni. "Q'udihdi nen yadi nlan yich' hdannilchit," yełni. Ch'u ggugguyni nusdlan.

[15]Ch'u Gizha ghenudnalnen ch'u sukdu yeł nuqulnek: yadi begguya ghela ch'u ch'aduch' qilch' yegh q'angheltak, ch'u beł yaghali dgheni. "Ch'u nushtał'u. Q'ezhch'en quht'ana, q'ezhch'en ninya ki ninya yeqilt'ani q'u qul."

[16]Ggugguyni sukt'a.

GGUGGUYNI CH'U Q'EZHCH'EN QUHT'ANA SUKDU EGH

Ggugguyni shu heł'ich' ghelna huch'k'delchexi hq'ach'k'ełghełi, ch'ghuch'idi, ghelna benqel'a ch'dnet'ishi, ghelna benqel'a ch'iłketdi, daq'u ch'ghechetdi, gu dach' ggugguyni nabut' ninen ni'un. Q'ezch'en ninya, q'ezch'en quht'ana egh ił hq'u qili ghen. Ggugguyni ch'aduch' niynik'ezet qit'ayidgheni, qil'en yił nuqulnek yadi enlan. Ch'u Ggugguyni nutał'u, qil'i ghen, tl'aghnu t'nuyiluq yaghaliyich'. Qil'i ghen k'usht'a ggugguyni ghu ninen ni'unch' k'usht'a yegh inqił'il. Yethdi Ggugguyni, Gizha ił qenek htulałch' ninen ni'un.

[11]Inside, the house was very big, with all kinds of half-dried meat. There was a big knife there. He took it and cut the meat. "Mm, mm," he said, "this will taste good—no, this one!" He hadn't eaten yet when he heard a noise outside.

[12]At that, the half-human came home. And Raven cried, "My dear baby!" And he rushed to meet him.

[13]Then Raven made himself stumble, and stabbed the half-human in the belly. But when he pulled the knife out, there was no wound on him.

[14]And then the half-human said, "I am one of the things which the humans you call Campfire People call evil," he said. "But you came to me and treated me well," he said. "And now, turn back into whatever you really are," he told Raven. And he turned back into a raven.

[15]Then Raven flew back to Camprobber and told him the story: what kind of baby he had, and how badly he treated him, and how the half-human said he liked the mistreatment. And Raven said, "Then he sent me back. He was human on one side and animal on the other, but he didn't look like any ordinary animal."

[16]That's a Raven story.

ABOUT THE RAVEN AND THE HALF-HUMAN

In this story Raven treats the half-human badly. He lies, he is abusive, he invades the half-human's territory, and he steals. The half-human is the embodiment of evil. He knew what Raven was thinking all the time. But to the evil half-human, bad treatment was good. He reversed bad to good and did not punish Raven; instead he set him free. To spread the news, Raven describes the experience to Camprobber.

2.5
New 1986

GGUGGUYNI CH'U NUT'AQ'I

1Yadi ggaggashla łitl'enh heyi tl'egh nu'it'eh ch'u naqeli qun yuduch' nuntejeh bech'naqa ił. Denlggeyi nut'aq'i ghen q'udi k'isen qwa Ggugguyni ghen yeni'ilnit. Ch'u "Sh'u ghalani," ni. Nut'aq'i ghen qeyłni, "Qil shit'i du'ich'q'u naqayeh na'ił qantghejuł. Tika'a yundich'en naqayeh qilan," qeyłni.

2"Ah shi ki ezge ełan. Shhnaga k'u q'ahdelnishni." Niłk'uch' nudnulnił dach' k'u q'andnelnish bech'elna nił ayełdeł. Ch'u nuhuk'delt'eh.

3Qeliq' ggaggashla yuduch' nutetnash qun Ggugguyni qeł nutastnu be'u lan ił. Nut'aq'i ghen ggaggashla denłts'ek'i ighedneq. Ch'u Ggugguyni ghen tika'a ts'idnun elugh ithq'u betiya htasegh. Nut'aq'i betlen'ina ghuna ts'ełk'u ggaggashla ghu yitena bengha laq'a hełdeł. Ch'u Ggugguyni ghen yelgheł taghadneh qun. "Nen yehq'u endnilnen," yełnih. Ch'u ki'itqun ki ghel'en yelgheł. "Tika'a elugh nich'qugh hq'u łuq'u tach'ghudneq. Nen yehq'u endnilnen," qyełni. "Naqayeh qech' elugh k'u nich'qugh," qyełni, "Nayna k'u tach'aghtasdneq," qyełni. Ch'u qyech'aninjaq'.

4Ch'u ki ch'aduch'q'u t'tunił ch'u q'ench' q'u nutalghel yudeqh gheli. Ch'u quqlanh endnelnen. Ch'u betiya htasegh. Duyeh taltset ch'u miłni ghedeh qun, "Yadi ghuduhq'u sht'uh nighuchit," ni. Ch'u tsayan qunghe'uyi yeq' dultlet. Nuhutalch'ex.

5Ch'u ki ch'aduch' q'u t'tunił. Ch'u kiq'u nudnilnen ch'u kiq'u betiya nuqulzil. Miłni ghena qun ki yadi ghuduh sht'uh nighuchet," ni.

RAVEN AND THE GEESE

1The geese fly back in the spring, after winter, and in the fall they fly back south with their young ones. Once Raven fell in love with a girl, a white goose. "She should be my wife," he said. The geese said, "That's no good. You won't make it back with us. Our village is across the ocean," they told him.

2"Well I'm pretty tough. And my words come true, too." And he flew around in different ways. He tumbled and fell doubling his wings. He was stunt-flying.

3In the fall, when the birds started to go south, Raven went with them with his girlfriend. Those geese were carrying the smaller birds. And as they crossed the ocean, his strength started to give out. And his geese brothers-in-law would transfer some small birds to their brothers. And they would carry Raven when he got tired. "You fly on your own," one told him. And then another one would carry him. "We aren't even half way over the ocean and we're all tired. You fly on your own," they told him. "We're getting tired out." And they left him behind.

4So he had to turn back to the north. And he was flying slowly. His strength started to give out. He lost altitude and, flying above the water, he said "Let there be a place beneath me." And he landed on a rock sticking up. He rested.

5But what was he going to do next? He flew again, and again he was losing strength. Near the water, he said, "Let there be some place for me."

6Tałin qughelagh yeq' dultlet. "Ey ida shnunituh," yełni. "Tagheshdneq gheli. Ggaggashla'ina ch'u nut'aq'i nunanshtun ghu qbeqayeh qech' nich'qugh ninqbenelyu," yełni. "Yuneqdich' shdetil'ush?" yełni. Ch'u yuneqdich' yeł tazlagh. Ndahqugh shu yeł ninilagh diyełni, "Ki n'ech' ki shqayeh k'usht'a qghestle. Ki yadi ghuduh q'u ki nenuntutuh," yełni. Ch'u tanilagh.

7Ggugguyni nudnilnen q'es ghedeqh ch'u kiq'u taghudneq. Duyeh ghu beł quzeł miłni ghena qun, "Yadi ghuduhq'u sht'uh nighuchit," ni.

8Ch'u kiq'u tałin qughelagh. Yeq' dultlet ch'u, "Ida, qil gheli shghu qghazet. Nen en'ushen k'a enlan, hq'u nduni qul dghu ch'unaghenlnik'. Nduni q'tghełchił ch'u yuneqdich' naqashdetil'ush?" yełni. Ch'u beka t'u ch'andazgits' ch'u yeduni qiłchin. "Ah q'udi hdi deninshut. En'ushen hninlt'it," yełni.

9Ch'u yuneqdich' yeł tazlagh. Ch'u betsik'elt'u ghu qushishch'gheł'ut hq'agheltlet ch'u hq'a qelqat. "Egedu. Ch'at shilan di," yełni. "Endi qushishch'ghenł'ut tahggigga ch'u k'gguts'a nch'a'ełash," yełni.

10Yeh ghu yeł nelagh ch'u ełnen idil'it qun tałin ghen ni, "Q'u shik'idisit. Miłni tinilchaq'," ni. Ggugguyni ghen ni, "Ełnen janq'u qul qegh'i shi'i," yełni. Ch'u talchut'. "Ndeshni qughusht'a tghełcheł ch'u qegh'i ghen bejentghełcheł. Tilchut," yełni ch'u talchut'. Yuneq naqa'ilchut'. Ch'u miłni det qil ezlan. Bech'ak'dalnen.

11Ggugguyni ghen qushishch'gheł'ut yeq'a qelqat. ch'u Ggugguyni ghen quht'ana ghe'an. Ch'u tik'udnalnen. Ch'u quht'ana ghuna tałin ghen qyagh nidatl'. Ch'u qyet'us. Ggugguyni ghen quht'ana huk'dalchin ch'u hegh niyu. "Dghayi ch'elqadigu. Udiyehq'u chijuq. Qil hghetucheł," qełni.

12Ch'u quht'ana hegh niyu heł ezdu. Q'ut'en hghena qun tiq'

6And a whale surfaced and he landed on it. "Hey, friend, can you help me?" he said to him. "I'm really tired. I was helping the birds and the geese and took them halfway to their village. Can you ferry me back to the mainland?" So the whale started to swim him to the mainland. After he brought him to a point, the whale told him, "Farther upstream is not my territory. Maybe someone else can help you out." And he dove underwater.

7And Raven flew up to the clouds but he got tired out again. And he descended, and nearing the water he said, "Let there be some place beneath me."

8And another whale surfaced. He landed on it. "Friend, I'm exhausted. You are an old man and you don't look good without a mustache. If I put a mustache on you, will you take me to the mainland?" And he took out some tail feathers and made a mustache for him. "Yes, now you look like you have become a handsome old man."

9And the whale started to swim with him toward the mainland. And Raven climbed into his blow hole and began to pick at him. "Ouch! What are you doing?" he said. "Well, I am picking out the worms and barnacles from your blow hole," Raven said to him.

10The whale swam with him and when they were in sight of land, he said "This is too far for me. The water is shallow." Raven said, "There is still no land, but there is a sandbar. When I say 'swim fast,' you can slide over the sandbar." "Swim fast," he told him. And the whale swam fast and landed on the shore. And, being out of the water, he died.

11And Raven was picking at its blow hole. And then Raven saw a person. He flew off into the woods. And the people came over to the whale and were cutting it up. Raven turned himself into a man and came up to them. "Be careful not to eat that. It died by itself. It might kill you."

12And then he went to visit the people and stayed with them.

nel'ish ch'u tałin ghen yelqit. Qit'aqyini ghu nugheltałch'. Ch'u ts'ełt'an tałin ghen yighel'ets ch'u ki k'eldina hdi łuq'u k'qental'in. Ggugguyni tałinch' tazu ch'u Ggugguyni nusdlan ch'u tałin ghen yidnulnen.

[13]Ch'u quht'ana qyeł ch'anijaq' ch'u Ggugguyni shtudnalnen. Ch'u quht'ana ghuna qetni, "Yaghali q'u shu. Ggaggashla yelqat," qyełni. Ch'u tałin ghen quqyedghelu.

[14]Ggugguyni sukdu.

GGUGGUYNI CH'U NUTAQ'I SUKDU EGH

Ggugguyni ninen suk ghu htułahch' hniłtu, ch'at'eh tut'ił unhtsah ghel'eh qayeh ht'ana hduhu ch'k'ikili shi. Qil k'ushu qetnih egh, nahnagaq' yaghalich' nihdelnishi, niłk'uch' ghelchiłna niłghenih htudełi niłk'enteh ch'duqidniłt'aghi. Yuq' qayeh qech' q'anqeghtudneshi ghel'eh qayeh qech' miłni n'at q'anqeghtudneshi, ch'u hyuh tut'ishi ch'u miłni t'uh q'anqeghtudneshi, qadi egh k'ghuch'edniyi. Qadi ghel'eh qayeh hq'ayeh ch'iłketdi egh ninen.

In the morning he would sneak out to the flats and eat that whale. They were watching his movements. And one man went up to the whale, and all the others remained hidden. Raven went up to the whale and turned himself into a Raven and flew inside the whale.

13And the people came out to catch Raven, and he flew away. And the people said," It must be good if the bird can eat it." And they butchered that whale.

14That's a Raven story.

ABOUT THE RAVEN AND THE GEESE STORY

In this story Raven marries someone from another tribe. Raven's ambition and his confidence in himself cause him to attempt something of which he is not capable. There are all types of travel in this story. Travel by air, travel by water, and even travel under water. When Raven travels with the whale, he must pay. There is inspection of food and a food shortage.

2.6
new 1986; 1980a: 20-31

GGUGGUYNI, GIZHA, TATSILT'ANA #1

[1]Ggugguyni ghen ni, "Ggagga chich'ułnahni," ni. "Ch'u ghu ggagga hnudildush. Yetghu łuq'a bich'ach'hditułnił ch'u bich'tulduł. Ggagga ghen łuq'a yaghedghach qun begełq'a ch'itugget. Chich'tułnił."

[2]"Yaghali, nen hnunes dghenłkegh nen bitghełduł," qyełni.

[3]Ch'u tazu. Łuq'a ghen yich'aqilqet'. H'ilnit ch'u nu'iju. "Qil," ni. "Shi ki k'idiki biq' hegh tanshkuh," ni.

[4]Ch'u Gizha, "Nen yuq'u biq' hegh shi'itighełkeh," yełni. Ch'u Gizha ghen tazu ch'u łuq'a ghen Ggugguyni ghen yich'aqilqet'. Yighel'ets hq'u h'ilnit ch'u nu'iju ch'u "Qil," ni. "Ggagga ki ezgayi shi'i," ni.

[5]Ch'u Ggugguyni ghen ni Tatsilt'ana, "Nen yuq'u dghenłtsek' ch'u k'usht'a t'entusdlil," yełni. Ch'u tazu. Łuq'a ghen yighel'ets. Ch'u ggagga ghen yeh hch'aniyu ch'u łuq'a yagh niyu ch'u bagheshdghashni t'juq qun Tatsilt'ana ggagga ghen yeji gheltlet. Yeji k'ghełqey q'aditin ił. Ch'u ggagga ghen hudlu dnalnesh.

[6]Ch'u Tatsilt'ana beqatl'na k'ilchen. Q'ilish tudalnen. Ch'u yet q'u ezdu. Ggugguyni ch'u Gizha ił qyednil'an. Ggagga ghen hudlu dnalnesh ch'u q'aditin ghen ił ch'ehunulkes. Ch'u beł nuhnulggeł. Yach' qidulnen qun, ggugguyni ghen yet ya'ilgguk ch'u q'adititin ił yegget.

RAVEN, CAMPROBBER, AND DIPPER #1

1Raven said, "Let's kill a bear. When a bear comes out in the evening to eat, we'll gouge out a fish and one of us will crawl inside and, when he takes a bite, we will spear him in the throat. We'll kill him."

2The other birds said, "Good, you are bigger than us. You crawl inside it."

3And Raven went out and he ate out the insides of a salmon. He got scared and he returned. "It's no good," he said. "I am too big to fit inside it."

4And Raven said to Camprobber, "You are the right size to fit in there." So Camprobber went to the fish that Raven had eaten the insides out of. He went inside, but he, too, got scared and he went back and said, "It's no good. The bear is too dangerous!"

5And then Raven said to Dipper (water ouzel), "You are the smallest. He won't know that you are there." So Dipper went there, he got inside that fish. And the bear came out and came up to the fish and when he tried to bite on it, Dipper jumped into his ear. He stuck a spear into the bear's ear. And that bear slapped himself [driving the spear deep into his weak spot]. [The bear was staggering and fell down.]

6And Dipper fell into the brush and broke his leg. And the bird sat there. Raven and Camprobber watched him. That bear had slapped himself and stabbed himself with the spear. After the bear staggered and fell over, Raven went over to him and stabbed the bear repeatedly with a spear.

[7]Ggugguyni ghen Tatsilt'ana yełni, "K'idiki ch'qinaghiłnik'. Qil enghetucheł shu."

[8]Gizha ghen Tatsilt'ana qatl'na ghen q'ilish ił yeq' k'idazhyuch'. Ch'u ggagga ghen quqeydghelu. Bench'ik'a ghen k'etnu tuqyenghałdatl'. "Heyi niłtu nich'dulkitni," Ggugguyni ghen ni. "Ch'k'elqadigu," qełni. K'diłkidi ghen k'ench'ik'a yiqyelash. "K'ench'ik'a yudut nuntgheł'ił," nih. Ch'u k'ench'ik'a nuyeggesh ch'u k'diłkidi elqat.

[9]"Ch'u untaz'i uhu tgheshuł," ni.

[10]Besi ghen beydnil'an. "Ch'aduch' nugheltał, "Besi ghen ni. "Ghuna qghetnu, nenhdi nughenyuł ch'u k'ilqat," yełni.

[11]Ggugguyni ghen, "K'diłkidi nghu tghełkeł. Shegh nuqghelnegigu," yełni. Ch'u k'diłkidi yeghuniłkit.

[12]Ch'u Ggugguyni ghen ggagga deyes hda'eghdalchet, ch'u ggagga huk'dalchin. Ch'u Gizha ch'u Tatsilt'ana htu'iltlet. Qyenalt'eh q'ilish tuhudalt'eq'. Huyeh hdi nu'iju. Q'ech'k'idnalkez. "Ch'at'enjuq?" qyełni. "Untaz'i shadninqats'," ni. "Qenyi yehq'u yehdik'u bagh ghehdnu'i," qełni. Ghu zdut ghu qiltlizh.

[13]Ch'u dnighen ch'u tlegh ghen bayiłin. "Qughusht'a niqełdeł'i," qełni. "Tlegh qilant q'u nanstsut," ni. "Gin ggagga ch'elqadigu qil'iq' t'ent'a," qełni. Qa'ilghel. Chinah, dnighen.

[14]Dałika'a "Un," hdgheni, duyeq. "K'tsen gin dninl'an," qyełni.

[15]Dałika'a ni, "Gin k'tsen yaghaliyi," qełni.

[16] Ch'u Besi nuqulnek, "K'diłkidi shghuniłkit," ni. Besi be'u hdi, "Aa'," ni.

[7]And Raven said to Dipper, "You are careless. He could have done away with you."

[8]Camprobber made a splint out of willow for Dipper's leg. And they butchered that bear. They strung the intestine down the creek [to push the fat into the gut]. "Let's put it up for winter," Raven said. "Don't eat anything," he told them. They were putting the fat into the intestine. "I'll go check the other end of the intestine," Raven said. But he untied the intestine and began to eat the fat.

[9]And Raven said, "I'll go for rack poles to hang the meat."

[10]And Owl saw him. "How come you are walking around?" Owl said. "The others are working and you are walking around and eating."

[11]Raven said, "I'll give you some of the fat if you don't tell on me." And he gave Owl some fat.

[12]And Raven wrapped himself in the bear skin, and he pretended to be a bear. He lumbered up to Camprobber and Dipper. They clubbed him and he ran into the willows. And then he came back wearing a bandage. "What happened to you?" "A rack pole fell on my head," Raven said. "Why don't you guys work on the rack poles yourselves," he told them. He sat down and ate more fat. The place where he was sitting was greasy.

[13]And he got sick from the fat. That grease was running through him. Raven told them, "Why don't you be careful about what you are doing. I sat down on a greasy spot. Don't eat any more of this bear. It looks like there is something wrong with it." And he lay down. He was sick from the grease he had eaten.

[14]Camprobber and Dipper asked Eagle, [a chief] to come. "Look at this bear meat," they told him.

[15]Eagle said, "This is good meat."

[16]And Owl said, "He gave me some fat," and Owl's wife said, "Yes, that's right."

[17]K'enuy'a tughaznik. Kenhughudza chayu yeghuniqun. Niłq'a q'u bek'uch' tyijuq tlegh ghen.

GGUGGUYNI GIZHA TATSILT'ANA EGH #1

Gin ggaggashla ninen qghelak, Ch'aduch' ch'duqidnaghełt'eyi, dghuni, ch'u qadi egh dghełkegh ghen, dghełtsek'en unhtsah niniłghel. Ch'u ghelnach' hlich'hdechedi, k'q'ech'duch'deliyi yadi qadi qughusht'a k'eydentul'ił, q'ach' hdesetdi, yaghaliyi niłtu, qyuhtut'ish hlich' hdechetdi egh. Lach'q'u nuch'qelnegi egh, ch'u ghelna nadnałduhi egh, hkut' k'eł'ana, qudulyi htuldihi egh.

17 Then Beaver arrived to visit. He (Beaver) served Raven Hudson Bay tea, and that grease worked out of him both ways.

ABOUT RAVEN, CAMPROBBER, AND DIPPER #1

In this story, the birds are in conflict—something about a food problem. The bigger Raven makes the little Dipper confront the strong bear. The story has other themes: about keeping secrets, about how it is offensive to cause disgust, about how it is important to eat only healthy food, and to double-check food you think is contaminated. In this story Owl is bribed to keep a secret. And, when someone is hurt, doctors (Camprobber and Beaver) treat them, showing it is important to learn about life processes.[1]

---

[1] See Tenenbaum 1984:86-98 for a version of this story told by Gulia Delkittie.

2.7
new 1986

GGUGGUYNI, GIZHA, TATSILT'ANA #2
SUKDU BEGHUN

[1]Ggugguyni ghen k'in'an naset ch'u q'aza nuk'dghelchi t'aynizen. Besi gheniyu ch'u "Qutsidghe'i'ina negh hnahdelghesh," yełni. "T'qughenłya ch'u t'nuqighenłnek nqetni," yełni.

[2]Ch'u Besi ghen biqghech'ut ch'u Qutsidghe'ich' tazu. Yet qayeh dnalnen ch'u chaqenq'a jeghłiq' dudnalnen ch'u Qutsidghe'i'ina "K'usht'a shegh shtuhnak'eztiłggel," qełni.

[3]En'ushna ghuna "Ah." "Gin ggaggashla qilch' t'etni," qełni. Ch'u el'egen yegh l'ek ił k'usht'a qyeq'ayniset.

[4]Ch'u ts'ełt'an ghun yech' qenash łuq'u k'izhih. Besi ghen k'u yadi izhih łuq'u yizhih. Ch'u ki ts'ełt'an ghun hdi łuq'u yadi ninya, "Ggaggashla t'etnihch' yiq' duhdeldihi ghela yin ghun bengheltuhni," ni ch'u łuq'u niłk'uch' t'etnih. Besi ghen k'u yeqech' t'etnih. Q'ahtal'uya ghen niłk'uch' t'etnih. Nagełq'a k'elghejiq' t'etnih. Ch'u yiq' t'etni. "Besi ghen ch'duhdnaldin beq' dgheshni ni hnududnik," ch'u quht'ana dleq' hdilghuzh. "Besikda ch'duhdnaldin," qyełni.

[5]Ch'u besi ghen chaqenq'a untaz'iq' hk'udalnen ch'u yusdi desdulnen ch'u beq'ah hdetaltlet ch'u yach' qyetałt'eq'.

[6]Yet htl'egh nuggagganusdlan. Ch'u ggaggashla ghenu'iju ch'u qełni "Qutsidghe'i'ina qyuqet'an," ni qun. Ggugguyni ghen ni

RAVEN, CAMPROBBER, AND DIPPER #2
THE REST OF THE STORY

[1]That Raven was embarrassed and he wanted to get even (with Owl). He went to Owl and told him, "The Campfire People talk about you. They say that you talk too much and that you exaggerate."

[2]And Owl got angry and he went to the Campfire People. And he entered through the smokehole. He told the Campfire People, "You can't out-talk me."

[3]And the old men said "Look, this bird says things wrong." And a shaman began working on it, doing shaman work toward Owl, but they couldn't figure him out.

[4]And one man spoke to Owl and started naming things. And that Owl correctly repeated everything the man said. And a person who knew animals said, "Let me try to see if he can learn." And the person made many calls, and Owl repeated the calls. The Magpie makes all kinds of sounds just like water boiling in the throat—and the man spoke like the magpie. The Owl could not repeat the magpie calls. "Owl cannot repeat the magpie calls," the man cried. And the people began to laugh at him. "Poor Owl is inarticulate," they said.

[5]And Owl fell down off the ridge pole in the smokehouse. He fell in the fire and burned to a crisp, and they threw him out.

[6]Afterward he turned back into an animal. He became Eagle. And he said, "The Campfire People are smart." And Raven said,

"Dałika'a nen k'u negh hnahdelghesh yadi ituneha, nqetni. Yadi qil'i ghen k'u yeteltlet nqetni," yełni qun.

[7]Besi be'ulan ghun, "Aa," ni.

[8]Ch'u Dałika'a ghen biqghech'ut ch'u, "Qbech' tgheshuł ch'u qbeteh daghełteyen shghedza ił daq'u ghetagheshcheł," ni. Ch'u tazu. Quht'ana ghadnalnen ch'u chaqenq'a jeghłiq' untaz'iq' dultlet ch'u ni, "Qutsidghe'i'ina k'idiki hnadelghesh. Badin qeteh daghełteyen shghedza ił daq'u ghetigheshcheł," ni. Ch'u "Ugha daghełteyen shniłtu nigheldu," qełni.

[9]Behnaga Dnadlunen yegh qa'ilnik. Ch'u, "Ugha nghedza sh'inłt'eh ch'u nghedza nqutuchił," yełni. Ch'u Dałika'a hk'u'ilq'ay ch'u quht'ana ghun yeghats'elt'eh. Ch'u Dałika'a ghen beghedza k'ilchen.

[10]Quht'ana ghun yach' qihuk'dult'eq' huyeh hdi qanu'ilnik "Ki shninilt'uh," yełni. Dałika'a ghen yudeq daqangheju hghen k'uch'di beghedza ił yeghats'elt'eh yik'u bek'ilchen.

[11]Dałika'a dnasdu. Quht'ana qyeghetneq ch'u uch'en tiqyeghalkit. Yethdi ch'at qijuq sh'un.

[12]Ggugguyni qyegh dleq' dulghesh ch'u k'in'an nasit. K'q'andulnik. Udi k'usht'a ithq'u quht'anach' t'yiluq. Yinahdi qilch' qyutaldatl'.

GGUGGUYNI, GIZHA, TATSILT'ANA #2 SUKDU BEGHUN

Ggugguyni q'aza nuk'dulchini ninen ni'un. Huyeh da hniłtu, ch'at' htut'ił, unhtsah k'in'an, ghuch'eh q'u hna, ch'deghuni, ghel'eh ht'ana egh. Dghuni niłtu, ghelna ił qghechit, ch'u dghuni gheh teyish. Besi hdi naqesegh ch'u q'anch'ediłi, Dałik'a hdi nagh hnełnishi, egh ninen.

"The Campfire People talk about you. They say that you will eat anything that is bad and you say it is good."

7And Owl's girlfriend said, "Yes."

8And Eagle got angry. "I will go to the Campfire People, and I will challenge whoever is strong among them. I will do away with him with my powerful shoulders. And he left, and he flew to the people. And he landed on the pole in the smokehouse. "You Campfire People talk too much. I challenge whoever is strong to a fight. I will fight with my shoulders," he said. "I am waiting for someone who is strong," he told them.

9And the Prophet got up. "OK, strike me with your shoulder, and your shoulder will break," the Prophet said. And Eagle soared down and struck that man. And the Eagle broke his shoulder.

10And the Man (Prophet) pretended to fall. And then he got up again and said, "Strike me again." The Eagle climbed back up to the ridge pole and then struck at him again with his shoulder. And the Eagle broke the other shoulder.

11Eagle was hurt. The people took him and put him outside. And I don't know what happened.

12The birds had laughed at the Raven and he had been embarrassed. And Raven got even with the birds, not by what he actually did, but through what the people did to them. The people did Raven's dirty work.

RAVEN, CAMPROBBER, AND DIPPER #2
THE REST OF THE STORY

This story describes what happens when, after a conflict, someone is embarrassed and seeks retribution. Lies are told and there is trouble. As the word spreads, there is a fight. Owl and Eagle lost the fight. In this story there is reincarnation.

2.8
1977: 67-70

GGUGGUYNI CH'U GIZHA

[1]Ggugguyni ghen dichin. Ch'u gizha ghenhdi quht'ana qateh nugheyluł ch'u k'elqat. Ggugguyni ghen "Gizha," yełni, "K'idiki ch'qinaghenłnik'," yełni. "Ch'anikna yeł chil'uli q'u niq' tsatgheyeł."

[2]Yethdi gizha ghen yełni, "Nenki k'idiki hujanlchek'," yełni. "Shik'i shunanltek," yełni.

[3]Yet q'ut'enhdi qanatl'iniq' baba dnet'ish ch'u ch'anik'en tiniyu ch'u ts'iłten ił yiłdesh ch'u tubugh yach'iytałt'eq'. Yeh tutuyiłtan ch'u banik'niłch'ezh. Gizha ghen yegh niyu ch'u yenik' tuyeł ch'u "Nuggagga nughedlah," yełni. Ch'u banuytashtch'ey.

[4]Ggugguyni ghen "Gizha yehq'u qughesht'a ntanldaq dghu. Ch'ashininłzit," yełni. Yethdi Gizha ghen yełni, "Nen ki qanatl'iniq' baba dnit'ish. Ch'u ch'anik'en ts'iłten ił neł k'tałdek' ch'u tutuninłtan, ch'u nanik'niłch'ezh. Ghuda shughu nuggagga nunizełchint'i," yełni.

[5]Ggugguyni ghen "Esghaz," ni.

[6]Gizha ghen yełni, "Miłni tak'iyeł ch'u qudulyi nułah," yełni ch'u yeq' yetałtl'it' ch'u "Hudinlchesh," yełni. Ch'u hudalchesh ch'u k'ełch'ezi ghen bech'ayniqan. Ch'u nughetjagh. Yethdi ggugguyni "Ggagh," dajuq.

RAVEN AND CAMPROBBER

1That Raven was hungry. Now that Camprobber was walking around where people were, and he was eating. Raven said to him, "Camprobber, you're a little too stupid. You'll even put your head into children's toys."

2Camprobber said to him, "Well, you are just a little too scared. And as it is, I'm full."

3So, that morning Raven was stealing fish on the fish rack, and a boy came out and hit him with an arrow, and then he threw him away on the beach. Raven drifted ashore and he got full of maggots. Camprobber came along to him, and he blew into his nose and said, "Come back alive." And he came back alive.

4Raven told Camprobber, "I was having a good sleep there. You woke me up." Then the Camprobber said, "You were stealing fish on the fish rack, and a boy killed you with a bow and arrow, and you drifted ashore and got maggots in you. That's why I brought you back to life again," he told him.

5Raven said, "I'm all itchy."

6Camprobber said "Dip up some water and let it turn to medicine." And he sprinkled it on Raven and told him, "Shake yourself." He shook himself and he shook off the maggots, and he healed up. Then Raven crowed, "Ggagh!"

2.9
1977: 64-66

QANCHI CH'U K'NUY'A SUKDU #1

[1]Hey qizdlan, ezhi qizdlan ch'u Qanchi ghen Ggagga ht'izduyi ghen yegh ht'ighel'ets ch'u yeł ghedu. Qeliq' qizdlan ch'u qanchi ghen yeh ghu gheyuł ch'u Qutsedghe'i'ina gheniyu. Huqeydalq'en. H'initaltan ch'u yus desdultlet ch'u qeyeł k'tałt'eq'.

[2]Naqeli nuggagganusdlan ch'u yeh ghu gheyuł benbugh. Ch'u K'nuy'a ghen k'elqat. Ch'u Qanchi ghen qaqdałnish ch'u K'nuy'a ghen tugheltlet. Qanchi ghen "Ida shi shit'i," yełni. "Ch'aduhu yeh hqugh h'inlnit dit?" yełni.

[3]K'nuy'a ghen qanchi yełni. "Nen ki ch'qinaghełnik'. Hey ghu Ggagga ił k'u ghendu. Qutsidghe'i'ina gu qbegh desdghenltlet."

[4]"Ghu shini k'ilanch' qit'ah shqidunini yeghuda shughu qbegh desdgheltlet'i," yełni. "Qutsidghe'i'ina ghu nach'k'qentetish ch'u dnaghelnik."

[5]Ch'u k'nuy'a ghenhdi yełni "Qutsidghe'i'ina nayiniq' ghu qushishch'gheł'ut hq'ech' nach'k'htetish ch'u ebayi nayidi ch'altił," yełni.

PORCUPINE AND BEAVER #1

1Winter came. It became cold, and Porcupine went to Brown Bear sitting in his den and stayed with him. Spring came, and Porcupine was going along and he met the Campfire People. They kept a fire. Porcupine got excited and jumped into the fire, and they clubbed him.

2In fall, he came back to life, and he was going along by the lake. Beaver was eating there. And Porcupine made a noise and Beaver jumped in the water. Porcupine said to him, "Friend, it's me! How come you're afraid?"

3Beaver said to Porcupine, "You're dumb too. This winter you stayed with Brown Bear. You jumped here into the fire for the Campfire People."

4"That's how brave I am. To make them aware of it, I jumped in the fire for them," Porcupine told him. "The Campfire People club us, and it's fun for us."

5And Beaver said to him, "Yes, when the Campfire People club us on our backs, a lot of hot air comes out through our mouths."

2.10
new 1986

QANCHI CH'U K'NUY'A YUNCH'DICH'EN

[1]Qanchi ghen K'nuy'a gheniyu, ch'u "Yunch'dich'en ghu q'ilu qwa hdilan. Yeh nushdetil'ush," yełni.

[2]"Nakilaqa dini," yełni.

[3]Ch'u Tak'ich'a ghen yekaq' dul'ets. Hq'u beł tayniban.

[4]Taht'in naltun. Nich'qugh q'u beł tayniban.

[5]Ch'u Qanchi ghen K'nuy'a ghen yełni, "Ida nen yuq'u yunch'dich'en q'ilu qwa hdilant tushditighel'uł. Nkaq' k'usht'a duztgheldul. Nkaq' duzel'ets da, ch'aduch' q'u q'anhk'eghtghetish? Niniq' enq' dutgheldul. Ch'u nasukt'a hdetulał. Qutsidghe'i ina qit'anaqiditunił ch'ejuqch'. Niniq' ghu nq' detgheshdul dghu ndiłkidi htustle. Shi hdi shbet'a diłkidi htustle," yełni.

[6]Ch'u yiniq' yeq' dul'ets, ch'u yunch'dich'en yeł naqaniban. Ch'u Qanchi ghen ni, "Ki nasukt'a htulał. Nen ki enest'a ghen qyeł tutnesh. [Chitghenił da nghes tuhtulał ch'u nuggugganutghedlah.] Nen q'u dghennich'. Shi ki ch'aduch' q'u łuq'u sheł yaghali."

[7]"Q'udi k'isen qwa shkaq'a teh qelqit dghu sheł yaghali. Eshdgish. Ch'u q'udi k'isen hultsanen shqakena ił qentułna. Shq'eya ghen qatsihyaghtu'ush.

PORCUPINE AND BEAVER ON THE OTHER SIDE

[1]Porcupine went to visit Beaver. He said to Beaver, "There is a little patch of willow across the water. Take me across."

[2]Beaver said, "Go ask our friends."

[3]Porcupine asked Mink to take him across. Mink agreed and he climbed on Mink's tail, but he sank with him.

[4]Then Land Otter tried [to take Porcupine across], but halfway out he dove.

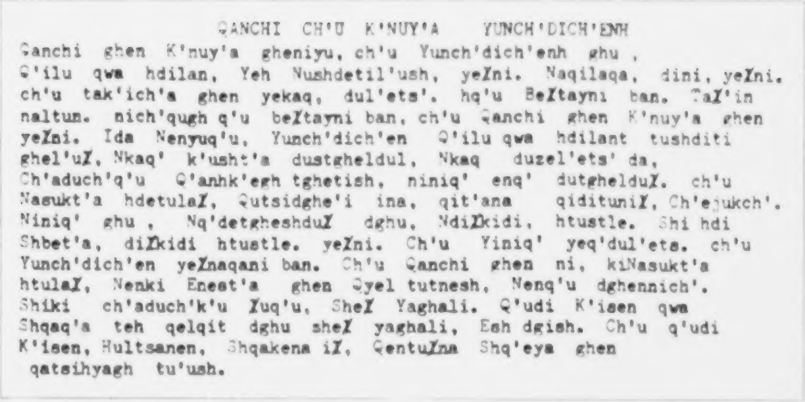
[5]So then Porcupine said to Beaver, "You are the only one who can take me across to the willow patch. I'm not going to climb onto your tail. If I stand on your tail, how will you steer? I'll climb on your back. There will be a story about us. The Campfire People will find out about us and what we did. Where I sit on your back, you will have no fat. As for me, I will have no fat on my belly."

[6]So Porcupine climbed onto Beaver's back, and Beaver swam across to the willows. And Porcupine said, "There will be more stories about us. They will respect your body. If you are caught, they will put your bones in the water, and you will become an animal again. That is what you said, and everything is fine with me."

[7][And Porcupine said,] "I like it best when the young ladies eat my ribs. It tickles! And the young women who are fasting will win something with my leg, and they will use my hipbone for fortune telling."

QANCHI CH'U K'NUY'A SUKDU EGH

Ghel'eh qayeh q'anqeghtudnesh, qadi uhu ch'u yadi tantudgheł, yadi dentsek'i, dełkeghi badi egh ninen.



QANCHI CH'U K'NUY'A YUNCH'DICH'ENH

Qanchi ghen K'nuy'a gheniyu, ch'u Yunch'dich'enh ghu ,
Q'ilu qwa hdilan, Yeh Nushdetil'ush, yełni. Naqilaqa, dini, yełni.
ch'u tak'ich'a ghen yekaq, dul'ets'. hq'u Bełtayni ban. Tał'in
naltun. nich'qugh q'u bełtayni ban, ch'u Qanchi ghen K'nuy'a ghen
yełni. Ida Nenyuq'u, Yunch'dich'en Q'ilu qwa hdilant tushditi
ghel'uł, Nkaq' k'usht'a dustgheldul, Nkaq duzel'ets' da,
Ch'aduch'q'u Q'anhk'egh tghetish, niniq' enq' dutgheldul. ch'u
Nasukt'a hdetulał, Qutsidghe'i ina, qit'ana qiditunił, Ch'ejukch'.
Niniq' ghu , Nq'detgheshdul dghu, Ndiłkidi, htustle. Shi hdi
Shbet'a, diłkidi htustle. yełni. Ch'u Yiniq' yeq'dul'ets. ch'u
Yunch'dich'en yełnaqani ban. Ch'u Qanchi ghen ni, kiNasukt'a
htulał, Nenki Eneet'a ghen Qyel tutnesh, Nenq'u dghennich'.
Shiki ch'aduch'k'u łuq'u, Shel Yaghali. Q'udi K'isen qwa
Shqaq'a teh qelqit dghu shel yaghali, Esh dgish. Ch'u q'udi
K'isen, Hultsanen, Shqakena ił, Qentułna Shq'eya ghen
qatsihyagh tu'ush.

Peter Kalifornsky's original typescript of "Porcupine and Beaver On The Other Side."

ABOUT THE PORCUPINE AND BEAVER STORY

This story describes water transportation by boat to seek food. And there are big and small shipwrecks.[1]

---

[1] This refers to the Dena'ina hunters' practice of scapulimancy, which is divination about hunting by tossing the hipbone of the porcupine. See story 2.11.

2.11
new 1986

DNIGI CH'U QANCHI

[1]Dnigi ch'u Qanchi łu qetni. "Qutsidghe'i'ina k'egh na'ił k'egh nhtghu'u," Dnigi ghen łu ni. Q'udi k'isna sggets'a k'usht'a htulqat," ni łu.

[2]Ch'u qanchi hdi ni, "Qutsidghe'i'na shq'eya qatsihqyaghtu'ush. Ch'u dleq' ch'u lach'q'u ił ch'u stsen shiq' bequl'i yik'u qit'a qyiditunił. Yi k'u bech' qil ch'u yaghali niłtu.

[3]Ch'u ts'ił gu łu dnigi chiqiłyuq. Ch'u bekuhyagh'a nuqilyu. Ch'u q'udi k'isen k'kuz'in ghen binhzela ba nink'et' dghu yech'ak'niq'ay ch'u ididulnen. Ch'u qyeghe'an. "Dggets'i ghelqatch' k'usht'a t'int'e," qyełni. Ch'u idi ch'ayghalkit ch'u yanuydinchet. Yi yet k'tsen ghen ghet'utl'iq' t'ent'a. Ch'u Dena'ina yi k'tsen ghen ch'ayeq'esh ch'u yach' qyedetełnish. "Qiłtsanen yeghe'utl'i," qyedghenih łu.

[4]Ch'u ki qanchi q'udi kił hni'ijunen qanchi nu'iltan. Ch'u be'u ghun, "Ghedlach," ni. Quydghelu ch'u tuyghelu. Huyeh hdi be'u ghun yełni, "Ha bediłtin ghendu bech'ayghenlket?" yełni. "Aa bech'ayghanlket," ni. Yi ghuda q'u yach' nuhtałt'eq'. "Sh'u ghuch'it," ni.

[5]Ch'u ki ts'ełt'an łu qanchi nu'iltan. Ch'u be'u ghun quydghelu ch'u yelach. Ch'u beqen ghun ni, "Ha bediłtin bech'aghenlkit du?," yełni. "Sh'un, buhu hdnghel'an hq'u k'usht'a

MOOSE AND PORCUPINE

1They say that Moose and Porcupine were talking. "The Campfire People will have some beliefs about us," Moose said. "The young girls are not supposed to eat fresh meat."

2And Porcupine said, "The Campfire People will toss my hipbone in order to tell the future. They will laugh when they know the truth; that there is something missing in my stomach. What they learn will be for the bad, or the good."

3One time the people killed a moose. They brought back the inner parts. And a young girl cut off part of the heart where the artery extends and put it in her mouth. And they saw her. They said, "You are not supposed to eat fresh meat." So she took it out of her mouth and put it back in the animal. That meat looks like it had been chewed. The Dena'ina would customarily cut out that piece and throw it away. "That menstruating woman chewed that," they would say.

4And another time, a young man who had just got married brought back a porcupine. [He knew from experience that porcupine had no gall bladder.] And he told his wife to cook it. She butchered it and put it in the water. Then he said to her, "Did you remove the gall bladder?" She said, "Yes, I removed it." And for this reason he divorced her. "My wife lies," he said.

5And another man brought back a porcupine. And his wife butchered it and cooked it. And the husband said, "So, did you remove the gall bladder?" She said, "I don't know. I looked for it, but

156

ełtil," yełni. Be'u ghun yighetneq ch'u nuynulchik. "Qanchi bediłtin qul'i shi'i," yedgheni.

[6]Ch'u ki tuq'ina beł k'ilanen yin k'u qanchi nu'iltan. Ch'u be'u ghun quydela ch'u bench'ik'a ghen łuq'u ts'inhyaghnałtutl'. Ch'u k'usht'a bediłtin yiłtil.

[7]Ch'u łuq'u k'qulqet' htl'egh hdi, k'isen ghun duyeq łni, "Bediłtin k'usht'a ełtil," yełni qun duyeq ghun yidełqet, "Endi nqen du k'usht'a endinil? Qanchi bediłtin qulch'," yełni qun, "K'usht'a shdinil," yełni. Ch'u "Ki k'usht'a shqen tuslal," yełni. "Beghuynisdi ch'udaghełt'e," yedgheni łu.

I couldn't find it." He took her and kissed her. "The porcupine has no gall bladder," he told her.

[6]And the third person brought back a porcupine. And his wife butchered it and strung out all the intestines. She did not find the gall bladder. And they ate everything.

[7]Afterward the woman said to the chief, "I did not find a gall bladder." The chief asked her, "Didn't your husband tell you? Porcupine has no gall bladder." She said, "No, he did not tell me." And she said, "He is not going to be my husband anymore. His mind is not pleasant."[1]

---

[1] See also Dell Hymes' comments on this story in his Foreword, Pages xvii-xviii.

2.12
1984: 38-39

KAZHNA SUKT'A

[1]Suk łu Dena'ina sukdu nuhqulnish ch'u niłk'uch' k'ech' qulyu ch'u sukdu nuhqelnish. Kazhna sukt'a nuhqelnek.

[2]Kazhna ghen łu ni, "Quggił ił shel qtełchesh dghu sheł yaghali, hq'u nach'niłt'uhi yihdi sheł qil. Badin shnitułt'eh qents'ugh'i nidili hqugh q'ench' k'usht'a nuzentghel'il," ni łu.

[3]Ts'ełt'an q'udi kił qaduk'denesh nuhqelnek. Ch'u quggił dunin̄lu. Yegh nu'iju ił, Kazhna beł ezdu. Ch'u ch'aduch' shuq'u eynizen t'tunił ch'u yenałt'eh.

[4]Yet htl'eghhdi, "Qents'ugh'i yił," yełni. Ch'u quggił dununazdlu. Qents'ugh'i yił qents'ugh'i ni'i q'ahdulnen. Kazhna ghenhdi beqilan hq'u udihdi k'qul.

[5]Qents'ugh'i hey yit jan yenałt'eht qanqighdalnen, yethdi bequggil'a kazhna beł ezdu.

[6]"Yaghaliyi beł k'telcheshi nniłtu eshten," ni. Ch'u yeł k'tałchesh.

[7]Qents'ugh'i yił qents'ugh'i hey dazdlan, kazhna egh kazhna hnik'detsexi.

KAZHNA SUKDU EGH

Kazhna hdi, k'ech'ch'eltani, k'ełen ch'ghe'uyi egḥ k'ghu dgheni badin shnitułt'eh. "Qents'ughi yił q'ench' k'usht'a nuzentghel'ił" dgheni łu. Ch'u ts'ełt'an kił ch'aduch' shuq'u nizen, ch'u quggił yiq' yenałt'eh. Qents'ughi yił, ni'i, heyi hquldihni ni, ninen.

LYNX STORY

1Long ago, they say, the Dena'ina would tell stories. And they believed in many kinds of things, and they told stories. They told this Lynx story.

2Lynx, they say, said, "When they choke me with a snare, I like that, but I don't like to get clubbed. Whoever clubs me, for seven weeks I will not look back at him [I will avoid him]," Lynx said.

3One young man listened to the story, and he set snares. When he came back to his snare, a lynx was in it. Wondering what would happen, he clubbed it.

4Later, he set snares again even though Lynx had said he would not be taken for seven weeks. Seven weeks, then seven months went by. There were plenty of lynx, but he didn't catch any.

5After seven years from the day when he had clubbed it, then in his snare there was a lynx.

6"I have a good choke string for you," he said, and he choked it.

7"Seven weeks" turned out to mean "seven years," according to the lynx, by the lynx's calendar.

ABOUT THE LYNX STORY

This story describes how Lynx prefers to be hunted. It is about proper attitudes through proper behavior, and the consequences of improper behavior. It is also about forgiveness. Another part of the story is about estimating and reckoning time.

2.13
1984: 36-37

KAZHNA CH'U YES HUGHEN'U

1Gu Dena'ina heyi niłtu nik'hdalkit, yadi k'u qutsagheł'i qunshi łuq'a ch'u dghaznigi yiqeyeghelu. Ts'ił gu łu naqeli qyezdalghani dghaznigi yeqech' t'qejuq. Ch'u niłq'anhghelqet'di ał niqni'un. Ch'u dghili kenh nuhtasdatl', ndahduh heyteh k'uhu qel'ih.

2Ch'u ki shanteh qbeqayeh nuhtasdatl' ki tunhqulyani. Ch'u tsenuhdidatl' idiłdi dghaznigi gheyeh kazhna nugheyuł. Ch'u quht'ana ghuna ninya ghen qyeghe'an ch'u qyeł dilghuzh, "Kazhna!" qyełni.

3Ch'u Kazhna ghen taltlet ch'u ał ghen yegh iltlet ch'u ał ghen k'tałt'eq' ch'u Kazhna ghen beka ghen dghełggech' hqugh yeki ch'aynigits'.

4Ch'u quht'ana ghuna hdilghesh, "Kazhna!" Ch'u Kazhna ghen naqatsidalnen ch'u beka ghenhdi yednil'an. Beka qul. Dghełggech'i qyan bada'u. Ch'u ni: "Hh, sh'izhi Kazhna shqetni." Ch'u shtuhudalt'eq'.

5Ch'u yes hughn'u ghen hdi dghaznigi t'uh. K'idiki k'ulqet' ch'u dghaznigi dukaq' nidnaltlet.

6Ch'u chiqyiłyuq. Ch'u bedeyes ghen bechuntl'u qyech'ak'dinq'ay, ch'u ch'anik'en tala qyedałchin.

7Ch'u Kazhna ghen bida yuhu htalyu idiłdi bida yiłtan. Bedak'a qul ch'u łtan elq'uzh. Ch'u nuggagganuyiłchin hq'u, "Ezhi, ezhi!" ni.

LYNX AND WOLVERINE

[1]The Dena'ina here put up supplies for winter: various things, seal and beluga and fish, they put in caches. One time, they say, they put their supplies up in caches, that's what they did. And they built a collapsing deadfall trap. Then they went back to the foothills, where they hunted in winter.

[2]And they went back to their summer camp for supplies. And just as they came down, under the cache, Lynx was walking around. And the people saw that animal and hollered at it, "*Kazhna*! [Stubby-tail!]" they said to it.

[3]Then Lynx jumped and he jumped through the deadfall trap, and the deadfall was sprung, and it chopped Lynx's tail off real short.

[4]Then those people hollered, "*Kazhna*!" And Lynx turned his head and looked at his tail. No more tail. He had only a short stub left. And he said, "Hh! They're telling me my name is *Kazhna*, stubby-tail." And he ran away.

[5]And Wolverine, now, was inside the cache. He ate too much and got stuck in the door of the cache.

[6]And they killed him. Then they cut off a piece of his hide from his hip, and used it for a baby's mattress.

[7]Then that Lynx looked for his friend, and then he found him. His clothes were gone and he was lying there stiff. Then he brought him back to life, but Wolverine said, "I'm cold, I'm cold!"

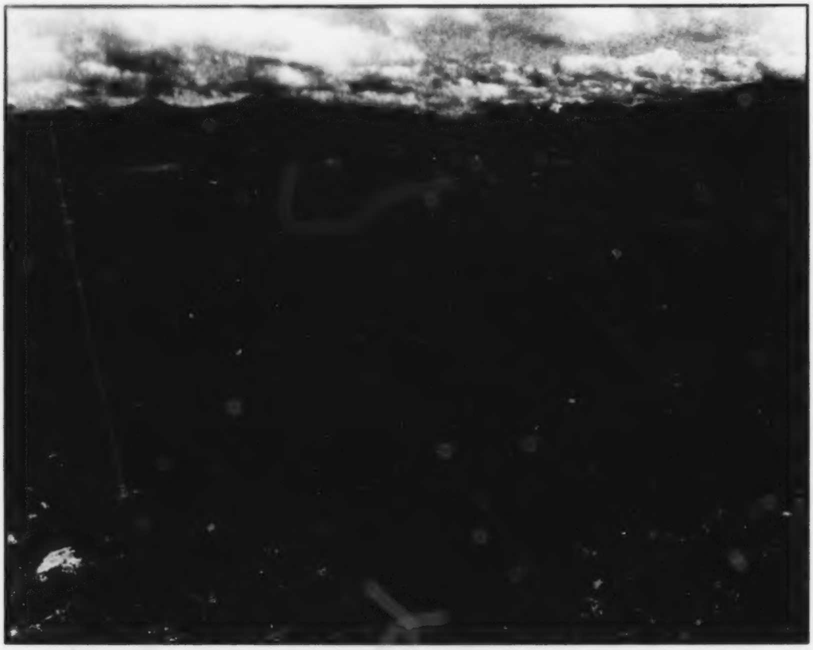
8Ch'u Kazhna ghen qayeh hghuk'eghnal'in. Bida deyes ghen daghdiłkiz. Shtuyeghdalkit ch'u Yes Hughn'u yenunyegheggezh, idiła bechuntl'u ghu k'idet łtan.

9Kiq'u qayeh hghu nuk'eghnal'in ch'u Yes Hughn'u deyes ch'aqeydinq'ayi ch'anik'en t'uh dałkiz.

10Ch'aduch' q'u yitułkeł? Bejex deyes ghu dałkiz. Yech'ak'dinq'ay. Bida egh nu'iju.

11Bezhaq'a ił t'yiluq ch'u yaydin'et. Nuggagganusdlan.

12Be'izhi Yes Hughn'u, Bank'ilkizi, Idashla.



***Sqilan Bena*, Kenai Lake in the Kenai Mountains. Photo by Alan Boraas.**

[8]So Lynx sneaked into the village. His friend's skin was hanging there. He got away with it and put it back on Wolverine, but still he was bare on his hip.

[9]Lynx sneaked back into the village, and the piece of wolverine skin they had cut off was lying under the baby.

[10]How could he take it back? There was a caribou skin there. He cut off a piece of it. He returned to his friend.

[11]He fixed the skin with his spit and he put it on him. Wolverine became a living animal again.

[12]Wolverine's name is "Tough One [*Yes Hughn'u*]," "Patched-Up One [*Bank'ilkizi*]," and "Little Friend [*Idashla*]."[1]

---

[1] Wolverine has many alternative names in the Dena'ina language. This is an example of tabooistic vocabulary due to this animal's special powers.

2.14
new 1986

KIŁ CH’U AHLUT[1]

1Ts’ełt’an kił łu nughunesh. Ndahduh k’itu tughaznik. Yus ghu ahlut qudeł. Yednil’an ta’ilghuzh ch’u idiłdi łik’aha kiq’u qughelghuzh. Naqaghelghesh, tubugh hghena qun. Ta’ilghuzh ch’u tubugh hdi quht’ana miłni yich’anidatl’. Ch’u tik’uhdalggezh.

2Ch’u htl’uyeh tazu. Yeh tinitun qutał ses q’aghdeq dghili yiq’. Qayeh qilan ch’u hegh niyu. Ch’u yaghelich’ qyegh nughelyał, qyeghuk’ełket ch’u qyenunqghelu. K’eldina tik’teh q’anqedił ch’u k’tsen nuqelyash. Ndahqugh shu qeł ghedu.

3Ts’ił nihnidatl’. Ch’u di, “Neł ch’indaqna shu dehninlten nutijush,” qyełni. “Yeh tinitun hch’aniyu yet nutghejuł,” qyełni.

4Ch’u nutasju yeh ghu nuneju. Tinitun Tika’a idil’it. Naqandalghel ił qayeh hk’uch’ qilchi. Ghu tubugh tsenudiju ch’u bebaydalk’a yegh niyu ił ghełget. Udik’u hunil’an ił łuq’u bedghak’a k’ghetlaq’. Ghu tsenu’ijut ghu hdnil’an ił yet k’u tinitun qul.

5Baydalgi ghen ch’aduch’ t’nuyiluq ch’u nutastnu. Qayeh tunghasdnik ił ghelna qyan dalts’i. Hu’itzhi, yin “Ełan shit’i,” ni. Yet qayeh qgheluna qizhih, “Ndi yinahdi?” qełni qun. “Yinaki

---

[1] 1. See another version of this story by Maxim Chickalusion in Kari 1980: 65-71.

THE BOY AND THE KILLER WHALE

1A young man was going around in a skin boat, and he came into a cove somewhere. Out in the water there were killer whales. He watched them dive. And they looked like dogs that surfaced from the water. When they came near the shore, they dove down and then humans came out of the water. They went out into the woods.

2And he followed them. There was a trail there between high ridges up into the mountains. There was a village there. And he visited them, and they gave him a nice place to stay, and they fed him and clothed him. Some of them went out hunting and brought back meat. He did not know how long he stayed with them.

3They were gathered together and they said to him, "You probably are lonely for your relatives. Go on back. There is a trail you can follow. You will return there," they told him.

4And he started back and he found the trail which came out to the ocean. When he turned to look back, the country had changed. He came down to the beach, and he came upon his skin boat and it was rotten. He looked at himself, and his clothes were all ragged. He went back and looked at the place he had come from, but there was no trail.

5Somehow, he repaired his boat and he started back home. When he got back to his village, some different people were staying there. He called out his own name, "It is me," he said. Then he called the names of the others of his village, "Where are they?" They told ełduqult'seł daq'u qezlan qech'. Yina ch'anaqa ch'ilan shit'i," qyełni. Udik'u qichi ezlan.

[6]Nuqulnek ch'a t'ejuq ch'u yet ntaldaq ch'u bich'ak'dalnen.

Cook Inlet near the mouth of the Swanson River, looking west toward Mount Spurr. Kustatan peninsula appears across the Inlet above the boulder on the right. Photo by Alan Boraas.

him, "They have been dead a long time. We are their children." He had become old.

6He told them what had happened to him. And he went to sleep. And his life expired (he died).

2.15
new 1986; 1980a: 40-47

GGAGGA EZLANA

[1]Nutiha k'isna buda ch'u bedaja. K'uda ghun łu buk'ech' hnat'a. K'daja ghun hdi bashtuhdadnesh. Ch'u nutihna nił ch'indaqna k'isna ghuna hagh hnidatl'. Ch'u k'kela ghun k'daja ghun yagh niniyu.

[2]Ch'u k'uda ghun hdi buk'ech' hnat'a. Ch'u hch'a'il'ets. Ch'u tika'a yunch'dich'en taznu. Ch'u k'engha ghun ni, "Ki ghel'i ezlan da qil. Betl'uyeh tgheshnał," ni.

[3]Ch'u yetl'uyeh taznu ch'u nughełghatl'. Yegh ghennik ił huydalq'en. Ch'u ggagga deyes q'adilkiz. K'usht'a k'u beydnil'an. Ch'u "Shegh qanilghuł," yełni. Ch'u yegh qa'ilghel.

[4]Ch'u q'ut'en qanqelnik ił ggagga qilanh qanqelnik. K'daja ch'u k'kela yina k'u k'qezlan.

GGAGGA EZLANA SUKDU EGH

Nutihna k'isna nił ch'indahna, k'daja ghun deynidaghushun buda ghun hdi ch'unidaghełt'e. Nutihna niłkilaqa, ghel'eh qayeh ht'ana, k'kela ghun k'daja gheniniyu, ch'u k'uda ghun hdi qel'eh qayeh taznu. K'engha ghun yetl'uyeh taznu, ch'u yegh niniyu. Ch'u ghelna qezlan ghel'eh qayeh ht'ana niłghe niqetdełi egh ninen ch'u ghelna qelahi egh ninen. K'isen ghun ghel'eh qayeh egh, ch'duqidniłt'aghi egh nihdinchet ninen.

THE ONES WHO TURNED INTO BEARS

[1]There were two sisters. The older sister was mean. The younger sister was good-natured. And two brothers came to them. And the younger brother married the younger sister.

[2]That older sister was mean, and she left them. She went across the ocean. And the older brother said, "If she takes another form, that will be bad. I will go after her."

[3]And he followed her and it got dark. He paddled up to her where she had a fire going. She was lying under a bear skin. She did not look at him. "Lie down with me," she said to him. And he lay down with her.

[4]In the morning, when they got up, they had become bears. And the younger brother and younger sister too had become bears.

ABOUT THE ONES WHO TURNED INTO BEARS

In this story there are two sisters. The younger sister is kind, but the older sister is a disagreeable person. There are two brothers from a different tribe. The younger brother marries the younger sister. The older sister goes away to a different country, and the older brother goes after her and he marries her. And they became a different people. And so it was that people from different areas got together, and married and they became the different tribes. But, because of the older sister's disagreeable nature, there are conflicts between the tribes.

2.16
1977:93-107

ŁIK'A SUKDU

[1]Suk gheli łik'a sukdu unhtsah gheli łik'a Qutsidghe'ich' hda'ilchet. Qayeh qighelat łu. Ts'iłt'an kił be'u qilanen. Nu'ijunen yetghu, łik'a ghen iynitazet yetdnil'an. Idiłdi nił'adnilts'etl'. "Aa', sh'u kił ił bejiyiq' qulda, dach' tgheł'ił," yełni łu. Ch'u niłqduqak'eghdazhchet. Yetghu yetdnil'an ch'u beqatl'na niłch'ayniłdatl'. Ił niłch'a'il'eq'. Yighen ghu kił ghun qit'ayitni iłdi yin kił ił bejiyiq' qul. "Q'ut'enda shtutgheshuł," yełni. Ch'u janq'u nughełghatl hq'u hun'ilnik ch'u ti'il'ets.

[2]K'ental'in ch'u be'u ghun ti'il'ets ch'u ghel'en kił gheduniyu. Hghu k'egh nal'in ił qaqilyu. Duntasju ch'u qa'ilghel ch'u niłqduqak'eghdazhchet. Tuq'i janiq' łu gheta niłqdeqak'ghał'unh. Yet duyeq begh duniyu ch'u "Dghayi. Qil htazdlan. Niłch'ahbeniłdał da ch'u qil qizdlanda k'usht'a k'gheliyi q'u. Nachik'enaq'a tułah. Niłch'ahbeniłdatl' da `ki nqeydalyuyi qul hq'u tik'u danlggash,' qbech' detunił," yełni.

[3]Niłch'aqiniłdatł' ch'u yaqech'q'u nqiydalyuyi qul hq'u tihqiniłdatl' ch'u qayeh qughuhdudeł. Qilch' chik'enaq t'hbiluq. K'isen ghun ułchena ggits'a t'un ch'adintun ch'u yi hdadat'et. Kił ghunhdi ggis t'una yi hdadat'et. Yeh qughuhdudeł ch'u undat nichił ez'uni en'ich' t'ent'ana yina dukaq' qidudeł, hbeł qil qizdlan ch'u q'ucha qba yedgheluyi łik'aha deyes yi hlaq'a hdghełdatl.

DOG STORY

1 This is the story of how, long ago, the dog first came to the Campfire People. There was a village, they say. A man there had a wife. He went back there and saw a dog in heat. The dogs were stuck together. "Yes, if my wife has been sleeping with another man, this is what I'll do," he said. And he crossed his legs. He watched, and uncrossed his legs. The dogs came unstuck. At that time that man knew [that his wife had been sleeping with another man and] that man's 'hearing was gone.'[1] "In the morning I'll go hunting," he said. And when it was still dark, he got dressed and he went out.

2 He hid, and that wife of his went out and went into another man's house. The husband crept over and saw his wife and another man go to bed. The husband went back in his house, lay down, and crossed his legs. For three days he lay with his legs crossed. The chief came to him there and told him, "Beware! they are about to die. You ought to let them go; it's not humane to kill them. Sickness will come upon us. If you will let them go, we will drive them naked into the woods," he said.

3 So he let them free with no clothes, and thus the people sent the man and woman away through the village. They had become very sick. The woman took an angelica leaf and put it on as clothing. The man put on a wild celery leaf. As they walked by the door of the last house, the poor people who lived there took pity on them and gave them all their belongings, which consisted of some dog skins.

---

[1] *Bejiyiq' qul* is a common Dena'ina idiom said about a person who is obstinate.

[4]Yighen hdanqeyeghdalchet. Yethdi tik'uhdalggezh. Yehq'u k'qezdlan łik'aha qezdlan ch'u łik'aggwa qbegguya ezdlan. Yetghu kiłqa shtuqedeł. Łidelghesh ch'u quht'ana niłtu chik'qel'ish. K'usht'a qit'ahqidinil k'qezdlan ch'a. Yethdi hqe'ih, ch'u hnuhqiditnish łik'aha deyes t'enhdult'anch' k'qezdlanch'.

[5]Beq'ech'etniyi begh nidatl' ch'u chiqeygheł'ik łik'aha ghen ch'u betsen ghen qyulqet'. Nich'qugh quht'ana qghela ch'u yaqech' hghuda quht'ana anqudałi ghuda.

[6]Nutih qayeh nutihna qeshqayi yina kenu qanqidatl' ch'u quht'ana nuqesdlan. Idiłdi dach'u ch'enhqinałnik' ch'u huch'uhqenelt'e, ch'u ki t'ehbulnahch' k'u hqul. Ch'u qeshqayi ghuna hna qełchin ch'u niłlaq'a hqghełdatl'. Qghu'idnalts'ina hlaq'a qghełdatl' ch'u huqadi k'qełchin. "Ndahdu ghudeh quht'ana usdet quht'ana qulh sht'a yeh tehnash," hqetni. Ch'u yeh htaznu.

[7]Ki hbeqenga nuqisdlan. Idiłdi nuqentasdyun. Ch'u łuq'u huch'uhgenelt'e ch'u gini eya k'u k'usht'a qiynisen, quht'ana qghelach'. Qbe'izhi hdghelach' ch'aduch' shuq'u, k'ghulughtna q'u qdghenih. Batna q'u yetghu, łik'aggwa qbegguya qizlan, tik'teh q'u ghedu.

[8]Ch'u ts'iłt'an qayeh qił'unen qatsinitseɏ. "Nlik'a htułah qughesht'a itigheten. Benghuk'niłkit da begh niqitighełdeł ch'u k'tulqat ch'u nu chik'tuł'ish. Dehtułden. Nagh chik'gheł'ik da yadi beł yaghaliyi, yeq' detuduł. Qughesht'a bequydetghelał ch'u beghuyitighełkeł. Yethdi nu chiygheł'igi ghen. Qudetghelash ch'u quht'ana ghutghełket." Dach' łu qatsinitseɏ.

[9]Ch'u ki q'ut'en idiłdi, bedukaq' łik'a eztan. Yet'uh qiłchin ch'u qughesht'a yigheten. K'uhu qel'ih ch'u bu chik'yeł'ish ch'u ch'aduch' qatsinitseɏ yaqech' q'u t'eygheł'an.

4 They covered themselves with those. Then they went into the woods. There they became dogs, and their babies were puppies. Men would hunt there. The dogs would bark, and they killed game for the people. The man and woman didn't realize they had turned into dogs. Then they looked at themselves and saw their skin resembled that of dogs and they had become dogs.

5 Then wolves came to them and killed the dog-people and ate their meat. They were half human, and for that reason they were reincarnated as people.

6 Two villages of people with two chiefs [*qeshqa*] were reincarnated from them; they became people again. But they were stupid and dirty, and there was nothing for them to do. And the chiefs had a talk, and they married the people of the villages to one another. They gave them slaves and prepared supplies for them. "Wherever there is a place with no people, you go there," one chief told them. And they went. They didn't know where they were going.

7 And more news came of them. They had increased in population. All of them were unclean and didn't care about filth; that's the kind of people they were. There name was "The Half People," they used to say. Whenever they had a child, it became a puppy and stayed in the woods.

8 One man in a village had a dream. "A dog will become yours, and you will take care of it well. When you feed him, put food down and he'll eat, and he'll kill game for you. He'll learn. When he kills for you, he'll sit on whatever part of the kill he wants to eat. Butcher it well for him and feed it to him. When he kills game for you, butcher it and give the meat to the people." Thus, they say, he dreamed.

9 And the next morning a dog was lying in his doorway. He made a place for it and kept it well. They went hunting and it killed for him, and he treated it just as he had dreamed.

[10]Ghel'eh qayeh qił'unen begh niyu. "Nenki ch'aduch' neł qegh z'un," yełni. "Gin shlik'a yi shughu shishch' sheł'ani," yełni.

[11]"Yi shik'u shegh ziłtan," yełni. Yech' yegh izchit. "Tik'uch'tudeł ch'u ch'aduch' t'tut'ił dentghel'ił," yełni. Yeł tik'uniyu ch'u hbu chik'eygheł'ik. Udi beł yaghaliyi yeq' dezdu. Yigheni yeł yegh niyu ch'u quqeydghelu. Yegh niyniłdatl' ch'u ki k'eldini gheni nayna niłtu," yełni. Bida ghun kiq'u begh nuyiju. "Nlik'a ghen shegh ziłtan," yełni.

[12]"Ch'aduch' neł q'angheltak yaqech' t'gheł'anda," yełni. "Qilch' begh tghelghułigu," yedgheni. Ch'u bu chik'eygheł'ik ch'u yegh niyu iłdi undat yaghaliyi, unhq'u bugh łtani yeq' dezdu. Ch'u yizteł. "Łik'ahakda dughu." Chik'del'ishi ch'u yighen quydghelu ch'u gudałtin'ił yenan yenetleq'. Ch'u ki unhq'ubugh łtani heyi dałchini yigheni yeł yegh niyu, ch'u yu quydghelu. "Łik'ahakda ki gin dach' t'ent'ay shughu qyelqidi'i," yełni.

[13]Yighen yulqet' ch'u quht'ana ghun hdi łik'a ghu chiydalyuggi ghen yilghal ch'u qaghalchitni qenudetnesh. "Qashiniłchit," yełni. Yegh ni'il'ets ch'u beka yelaq'agheyel. Yizteł. "Nkalt'akda hdi shlaq'aghenyel," yełni. Qaghalchitni qenudednish. "Ndi, qashiniłchit ndeshni," yełni. Yet yegh niniyu ch'u bekalt'a yelaq'agheyel. Yeka ighetneq. Yethdi qa'ilchet. Łik'a ghen bech'ayil'ets ch'u yech' naqandalghal ch'u qugheshtʼa nuynul'an. Yethdi badin betukda iytulałen ghenu'iju.

[14]Bedukaq' ch'ak'dnintun. Yegh htitsagheyel. Gudałtin ił benan ghenalggen. Ch'aduch'q'u t'eydetunił? Łik'a ghen benan yes huq' nuk'eghnulkit ch'u łik'a ghen t'etni, "Łik'a ghen t'etni, "łik'a dughu k'tgheltlut da," beydgheni. "Ch'u ki quht'anach' hdanutghelcheł ch'u ada shqidituni. Badin k'elqat ch'u shghunk'tuldeł shish ghuda bekenu ch'duqidnitułt'agh," beydgheni łu.

10 A man from a different village came to him. "How is it with you?" he asked the dog's master. "This dog of mine here takes good care of me," the man said.

11 "Lend it to me," the visitor said. But the man didn't want to part with it. "We'll go out into the woods, and you watch whatever the dog does," the master said. He went to the woods with it and the dog killed some animals for them. It sat on the part it wanted to eat. They butchered it and the man laid down the piece of meat by the dog, and said, "The rest is for us." Again the visitor asked for the dog, saying, "Lend that dog of yours to me."

12 "Do just as we did when we took it out," the man told the visitor. "Do not do wrong to him." And the dog killed for the visitor, and the dog went to the edge where the last animal, a good one, was and sat on it. And the man kicked the dog. "Those lousy dogs," the visitor said. He took the animal for himself and butchered the kill, and slapped the dog's face with blood. And at the edge a yearling was lying, and that one he butchered for the dog. "This is what lousy dogs eat," he said.

13 The dog ate, and the man bundled up the one the dog had chosen for himself, but he could not get up with his heavy pack. "Help me up," he said. The dog came to him and gave him its tail. He kicked him. "You gave me your lousy tail," he told him. He tried to get up again. "Well, help me up, I tell you," he said. The dog went back to him and gave him its tail. The man took its tail and pulled himself up. The dog went away, turned its back on him, and looked back at him. Then it went back to its master.

14 His (the master's) door was open. The dog put his head in. His face was covered with dried blood. What could he say? The dog pulled back its face skin and then it said, "You will swallow a dog spirit, and I'll return to my people, and they'll care for me. The man who eats the animal I chose, his offspring will have trouble on account of the way he fed me."

15Benan yes hdanuk'ighnalchet ch'u nich'qugh quht'ana yich' bidghe'u, yighuda yich'anghejuni. Yus tiq'antudulnen qałnigika dnaz'uni. Yi beł yinqudzet. Nutughedul ch'u q'antutasdun ił yus qech' yetsa. Ndaduh q'antu'idun idiłdi tik'teh yahqech' łik'aggwa yetsa. Yighen qaduqyedenish ch'u qyuqu teyish qun hbeł shtunendnelnish. Hbeqhuynishi shtudelnish. Dach' łu t'qut'an ch'u qayeh ghu qgheł'una łik'a chiydalyuggi yi nuqidghan ch'u yi qulqet'. Ch'u yina hdi t'qijuqch' huch'unqenelt'e. K'usht'a k'gheleyi q'u qbiqechet ch'u niłdghuni qegh detghelggesh. Egeduch' t'niłqel'an ch'u yaqech' ghu t'qet'an ch'u hbaq'a nihdalnen.

ŁIK'A SUKDU EGH

Kił ghun nabut' ch'u ninen egh, ninen ni'un, ch'at htut'ał hniłtu, nabu hnich'udi, ch'uynich'idaghełteyi, nuch'knul'iłi, ch'duch'qidniłt'aghi, yadi k'u łuq'u qil egh. Łik'a ghen hdi ghu t'ent'ach' q'u tent'a, qutsidghe'ich' hdatghelcheł, ada ił dgheni dghu. Ch'u shuhł'ich' tuhyan nihdinchet, nuhk'eghduł'iłna ił egh, duyeq hdi łuq'u yadi k'u k'zahna htuluł egh ninen.

Ch'u k'ghuch'etniyi, kił ch'u k'isen ił hdi, hnihuch'edełi ch'u ghel'eh qayeh qhtedeł ch'u ghelna ch'elahi, ch'u ghel'eh qayeh niłnuch'netuhi egh, ch'u yadi chik'enaq, qudulyi, hk'uch' ch'k'eł'ani hqtuldihi egh ninen. Kił ch'u k'isen ił hdi, qanch'ediłi ha qeseghi ch'u gaqenu ch'duqidiniłt'aghi, egh ninen.

Ghel'eh qatsinitsexen hdi, ki ghelna ch'k'anikna ch'iłketdi egh ninen, łik'a ghen hdi. Łik'aqwa ezlan ch'u ada tulał. Qeghdetutey, shtunendnelnishi egh ninen.

15He pulled down his face skin again, and because it had a half-person's breath, he exorcised himself. There was a big rock out on the tide flats. At low tide he disappeared into it. Then whenever it was high tide, the rock would bark. And whenever it was high tide, a puppy would bark in the woods. When people heard it and went after it, they would get disoriented. Their minds went blank. That's what happened at the village of the man who had mistreated the dog. And the people of that village became filthy. For no reason they got mad and they fought with one another. So it happened that they wounded one another, and thus they died off.

ABOUT THE DOG STORY

This story describes jealousy and evil-minded behavior. It is bad for one's health when conflicts occur. To resolve the accusation one person, the chief, takes a leadership role and administers punishments and pardons according to traditional laws and customs.

To find love, the man and woman who were exiled get married. There is sickness and they go someplace and are transformed into different people. And they have a child and they become recognized as a different tribe. There is rebirth of the soul in another body. And there is trouble and distress. The chiefs must choose between two equally unfavorable positions. One person dreams about adopting the dog as a method of assistance. But another person asks him for a loan and it turns out badly.

And people who get lost, or lose their minds, hear the dog's bark. And the dog does not change; it's the same as it was.

One village has problems, and, because of sickness, they die out, and their language is gone.

2.17
new 1987

GGAGGASHLA USH DUGHELAK

[1]Ggugguyni, Gizha, Delggema Ełyin niłqidatl'. Hey nunghelyuts'. Ch'u Qeba ghen qyednil'an. Beqatl'na denłkegh.

[2]Ch'u "Ush duch'ulani," qetni. Ch'u ush duqezlu ch'u q'ishqa qyełni.

[3]Ch'u "Ki hk'uch' duch'k'ulani," qetni. Ch'u ki q'u duk'qezlu. "Ush gheli ditutghet," qyełni. Ch'u qyeghet. Ggugguyni duzhuzha begh elgesh hqugh qyizghet. "Yaghali hnanq' h'uya niłtu," qyełni. "Q'ishqa ghen hdi chuł uya," qyełni.

[4]Ch'u nuqyegheggezh ch'u gizha duzhuzha begh lgesh hqugh qyizghet. "Yaghali łuq'u qe'uya detulał," qyełni.

[5]Ch'u ki q'u nunuqyegheggezh ch'u ch'bala Ełyin duna begh delgesh hqugh qyizghet. "Ginhdi q'udi ghu t'qijuqch'. Enzhah ghaqał h'uya," qyełni.

WHEN THE BIRDS MADE SNOWSHOES

[1]Raven, Camprobber, Ptarmigan, and Spruce Hen met together. It was winter and it had snowed heavily. They were watching a rabbit, and they noticed it had big feet.

[2]And they said, "Let's make snowshoes." They made a pair of snowshoes they call overnight snowshoes.

[3]And they said, "Let's make a different kind of snowshoe." And they made another pair. "Let's put the webbing in," they said. They were weaving it. And they wove a mesh as large as the hole a raven's beak can poke through. They said, "These are good as hillside snowshoes. These *q'ishqa* are mild-weather snowshoes."

[4]And they unlaced them, and then wove the mesh as big as a camprobber's beak could poke through. They said, "These will be good for any kind of weather."

[5]And then they unlaced them again and wove them as tight as a hole the spruce hen's food [spruce needles] can go through. "These are for the way the weather is turning now. These are snowshoes for fluffy snow," they said to him.

2.18
new 1987

DELGGEMA CH'U Q'AHTAL'UYA

[1]Delggema ghen heyteh tsendnijeh ch'u łitl'en itqun dghili kenh nutet'eh. Ch'u qbeldina qestlegh. Ch'u ggaggashla'ina qidełqit, "Naldina ch'at t'et'ishna dina," hqetnih. K'usht'a nuhqelnish.

[2]Ch'u Q'ahtal'uya ghen, "Qyunch'tulił gin dghelggeyi galanga ił," qyełni.

[3]"Yaghali," ni ch'u nuqulnek, "Qutsidghe'i'ina chihqeł'ish ch'u hqelqit," qełni. Ch'u shanteh ghu Ułchenaq' hnadelghesh. Ch'u heyteh tsendnijeh dghu gasht'anaq' hnadelghesh, "Go back, Go back," nih.

[4]Q'ahtal'uya łitl'en qun dghili kenh nuntejih. "Shdak'a k'itutesh k'eshtla tułah," ni łu.

[5]Ch'u hey teh qun tsendnijeh.

PTARMIGAN AND MAGPIE

[1]The Ptarmigan come down to the lowlands in the winter, and they return to the foothills in the spring. And some of them were missing. Ptarmigan asked the other birds, "What has happened to our relatives?" They did not tell them.

[2]And Ptarmigan said to Magpie, "We will pay you with this white shirt." [They bribed Magpie to tell them what happened to the other ptarmigan].

[3]"Good," Magpie said, and he told them, "The Campfire People are killing them and eating them." During the summer the ptarmigan talk Aleut [Alutiiq]. And during the winter when they come down to the lowlands, they talk English. They say, "Go back, go back."

[4]Magpie went back to the foothills in the spring. He said, "My coat will get dirty with fish slime."

[5]And he comes down to the lowlands in the winter.

2.19
new 1986

KIŁ CH’U DUJEMI

1Ts’ełt’an kił be’u qilan ch’u qbegguya kił qwa. K’eqen ghun beł tugh’a qusil ch’u hdichin. Quht’ana qyulqadi hlaq’a qełdeł hq’u k’isen ghun beqen k’usht’a yeghuk’ełket. K’undet chighenah ni ch’u betiya htasegh.

2“Sts’ełten’a ghen nda tsa’i,” be’u ghun yełni ch’u yelaq’a ydghełggat. “Yaghdashaq’ ch’u shunihghentish,” yełni. “Qughusht’a taldek’ daq’u k’uhu ghel’ih shtiłtash,” yełni.

3Ch’u htazdatl’. Skihnulchint yeł niyu ch’u nuydiłq’un.

4Idiłdi bejex ghu qediyu. “Nts’ełten’a ghen tsa beniltuh,” yełni ch’u yunihyeghentun. Ch’u bejex ghen yiłdesh. K’usht’a yeł nuqilnesh. Bejex ghen yech’ak’eq’esh ch’u k’delt’as ch’u k’elqat. Kił ghun yeqiłchun. “Yadi gu beqilchuni,” nih qun, “Qałnigi tlegh dnilani dnilqin,” yełni.

5“Niłqunda nagh’uh ntghełtał. Qench’da yadi ghuduh ch’tu’ił,” Ch’u niłqun qun beqen tik’u yeniłtan ch’u “Gu q’u tsa,” yełni. Yach’ yetałt’eq’. Yehq’u k’undet daq’u ghelahi niłtu. Ch’u qbet’uh qech’ nutasju. Ch’u k’tsen delt’as ch’u k’elqat.

6Kił ghun yuhu zhił hq’u bequl. Ch’u kił ghun yeh ghu nulughelyał ch’u chik’a tets’ dalchin. Ch’u duk’idutqen, “Igheshdyeshch’ sheł nihdulnił,” dgheni.

THE MAN AND THE LOON

[1]One man had a wife and a young boy. The husband became blind and they were hungry. People would give them some food, but that woman would not give this food to her husband. He was starving and beginning to lose strength.

[2]He said to his wife, "Give me my bow." And she gave it to him. He said, "I whittled it down to make it easier to draw back the bowstring. If it shoots well, take me out hunting," he told her.

[3]And they went out with their son. She took him to his brush camp. She built a fire.

[4]And then a caribou appeared in the clearing. "Try out your bow," the woman said, and she pointed him toward it and he shot it. But she didn't tell him he killed the caribou. She would cut off a piece of that caribou and roast it for herself and eat it. And the man would smell it. When he said, "What do I smell?" she would say to him, "Those are only greasy rocks that have been heated."

[5]One day she said, "Tomorrow I will take you out. Maybe we will find some game." And the next morning she took her husband out into the woods, and she told him, "You stay right here." And she hid his bow and left him to starve. And then she went back to the brush camp and roasted meat for herself and ate.

[6]The man hollered out for her, but she was gone. And he began feeling around there, and he made a wooden cane for himself. And then he vowed, "I will survive, whatever happens."

[7]Ts'ił ch'eltanh yeh ghu gheyuł. Dujemi qadudaznesh, ch'u tazu dujemi. Dughu niyu ch'u miłni n'at tuq' k'dgheyel. Tudushgheyel ch'u miłni dnun.

[8]Ch'u dujemi ghen bayinilagh. Dujemi ghen, "Ch'a t'ent'an dit?" beyełni ch'u yeł nuqulnek. "Yaghali," beyełni. "Yaghali nenuntgheshtuh hq'u qyushtghelił," yełni.

[9]"Yadi ił q'u qyuntghełił? N'ich' t'esht'a. Gin ndalkizi yuq'u," yełni. "Zhilidgi q'enkena dghelggeyi."

[10]"Yaghali," yełni. "Tuq'ih ntatghelah ch'u neł qughelahda qughusht'a niq'ah heghditaghetił," yełni.

[11]Unhtsah yeł qughelagh jitqwa beł qidil'an. Htl'uyeh itqun hnunes beł qidil'it. Tuq'ih itqun qughusht'a beł qidil'it.

[12]"Hnuqidin nishdu," yełni.

[13]"Aa ghu unhtsah ch'u ghu htl'uyeh ch'u gu," yełni.

[14]"Yaghali gu ghu niq'ah hqeghdintish hghu q'u nt'uh nutghejuł," yełni. "Gu dach' tgheyuł," yełni.

[15]Ch'u yech'a'il'ets ch'u bet'uh qantasju qun nqighenish. Be'u ghun ki k'delt'as. Yeghe'an. "Ada!" yełni. "Shi k'u shtunnanshju ch'u guhdi nuneshju," yełni.

[16]"Yadi gu beqilchuni?"

[17]"Ah, qałnigi tlegh dnilani," yełni qun.

[18]"Ghen hdi gu ghu ch'nidatl' chi'ełyuggi bejex. K'usht'a k'u shghuk'inłkeł," yełni. Ch'u qałnigi dnultetl'i dnaghełyani ighedneq ch'u yenu'u nk'ełtutl'. Begguya kił ghun, "Nunkda q'u hnunes gheninchen. Nunkda ił q'u zidu," yedgheni.

7He turned in one direction and walked that way. He heard a loon calling, and he walked in the direction of the loon. And he came out to the edge of the water. He felt the water with his staff. He stooped and he drank some water.

8And Loon swam up to him. Loon said to him, "What are you doing?" and the man told him what had happened to him. Loon said, "Good. I will help you, but you will have to pay me."

9The man said, "What can I pay you with? I am a poor man. All I have is this vest with dentalium shells."

10"Good," Loon said. "I'll dive down with you three times. When I come back up with you, open your eyes and look closely."

11The first time Loon surfaced with the man, he could see slightly. After the next time he could see better. The third time they surfaced he could see well.

12"Can you recognize the places we surfaced each time?" Loon asked.

13"Yes," the man said, "over there the first time, and there the second time, and over here the third time."

14"Good," (Loon) said, "try to remember this place here. By this landmark you will return to your camp. From this place go that way, and you will return to your camp."

15And the man left, and as he approached his camp, he began to crawl. His wife was roasting something again. She saw him. She said, "Loved one! I too had gotten lost and have just gotten back."

16"What is that smell?" he asked her.

17"It is just those greasy rocks."

18When she said that, he said, "That is what I killed when we arrived here. And you did not give me anything to eat." And he grabbed a sharp, broken rock, and he pierced her eyes. And he said to that boy, "You love your mother more than me. You stay with your mother."

19Ch'u hch'a'il'ets. Qayeh nu'iju ch'u quht'ana ił nuqulnek, "Dujemi q'enkena zhilidgi ił qyuyiluq, dennalggeyi q'enkena zhilidgi."

KIŁ CH'U DUJEMI SUKDU EGH

Dujemi hdi gin nabut' ch'u ninen łchin unhtsah ghu hkut' k'eł'ana qyutl'ish tsa nihdinchet, ch'u beł tugha qul'en zhilidgi ił qyuyiluq dghu yethdi ełnen ghu nabut' yułchin. Gu ch'u gudach' tgheyuł ghu yedgheni dghu, ch'u k'isen ghun hdi, k'isna' qbeghuynisdi egh nined. Kiłqa k'usht'a qyes'egh. Dach' hniłtu, ch'u kił ghun k'u, k'isna, qbeghuynisdi k'usht'a qyes'egh, dach' ninen hni'un. Ch'u niłch'ahdalggezh, yihdi, niłch'ach'delggeshi egh kiłqwa ghu nundka q'u hnunes gheninchen, ghu yedgheni dghu ki qegh'un adayi, ch'uki hninuhtudeł ninen.

19And he left them. He returned to the village and he told the people the story. He told them, "I paid Loon with a dentalium vest, a white beaded vest."

ABOUT THE MAN AND THE LOON STORY

This story describes how Loon is paid before he gave his help. In helping the man, the loon points out three landmarks, which gives the man a spiritual understanding of his place. The man cannot see, and, in the end, neither can the woman. In this story, blindness is a metaphor for unawareness.[1] The man and woman are each blind to one another at different points in the story, and, being incapable of being aware of each other at the same time, they eventually separate to seek happiness with someone else.

---

[1] The man regains his sight, or becomes aware, when the loon teaches him about his place.

2.20
new 1987

TSIK’EZLAGH

[1]Łitl’en qizlan quht’ana łuq’a uhu qel’ih hq’u łuq’a qul. Ts’ełt’an tl’uduq’ ezdu ch’u qaduk’denesh ił. Ggaggashla ghen “Tsik’ezlagh,” ni.

[2]Dunilgguk. “Hhuk. Ggaggashla ghen ‘Tsik’ezlagh’ ni,” ni. Ch’u łuq’u tubugh tsenhdijaq tach’nił’i ił.

[3]Ghu t’gheninen ghun hnił’an ił, bach ghen miłni quq’ nunujeh ch’u “Beq’ina,” ni. Yeh ilgguk tach’nił’i eł. Tugheltlet ch’u łuq’a ka’a bagh daghelagh.

[4]Yi jan ghen qazhu qagh dgheł’an. Yet nihdelnisht ghu k’eldint hdi yet hzah q’u tuk’eleh. K’eldinteh hdi elughasht’a tuk’eleh ch’u ggaggashla ghen k’u qyuhu qaduk’denish. Yik’u k’eldinteh hzah ey htl’uyeh tetnih.

[5]Dach’ nuhqulnish. Unhtsah ghalehi łuq’a itda Tsik’ezlagh delih łu.

GOLDEN-CROWNED SPARROW

1In the spring the people were fishing, but there were no fish. One man was sitting on the bank and listening. A bird sang, "*tsik'ezlagh.*"

2He ran into the house. "Hurry!" he said, "that bird sang '*tsik'ezlagh.*'" And everyone went down to the beach with dipnets.

3The one who had spread the news was watching, and a gull flying close to the surface of the water was calling "*beq'ina* ['it's fish eggs']." He went there with a dipnet. He jumped in the water, and he caught a king salmon.

4And they marked that day. At times the fish ran earlier. At times they ran later. And they listened for that bird. Sometimes he sings earlier, sometimes later.

5That is what they said. When the first salmon run, the golden-crowned sparrow sings.

Alexsay Kalifornsky (1867-1926), Peter Kalifornsky's paternal grandfather, with his wife Elizaveta in about 1915. Photo courtesy of the late Fedosia Sacaloff.

Chapter 3

K’eghuch’edniyi Sukdu

Lesson Stories

The Dena’ina story genre, *K’eghuch’edniyi Sukdu*, Lesson Stories or Counseling Stories, is presented in this chapter. Although animal stories are usually educational, these lesson stories are more overtly didactic. Specific Dena’ina values and survival skills are taught with humor and sarcasm.

For example, the stupid boy stories (3.8-3.12) tell of young men who are lazy or arrogant and who come to some bad end. Other stories, such as “*K’eła Sukdu*, The Mouse Story,” (3.1) or “*Qichishla ch’u Ggagga Sukdu,* The Little Old Lady and the Brown Bear” (3.14) portray the positive consequences of a correct attitude toward nature. The message is clear: the Dena’ina did not tolerate those who would not contribute to community or family welfare. One of the stories, “*K’in’an,* Shame” (3.5), is a subtle discussion of the Dena’ina personality.

3.1
1974a; 1986c

K'EŁA SUKDU

[1]Suk gheli łuq'u Dena'ina qghelach'. Tak'hnelt'eh ch'u tan'i qełchin ch'u łuq'a uquqel'an tach'enił'i eł. Yeh łuq'a naqaqelash tach'enił'i eł. Heyi niłtu k'qezdelgha.

[2]Ts'ełt'an quht'ana yeh qheyuł ch'u ch'qidetnik'. Heyi niłtu k'usht'a q'u niynik'eset'. Yethdi k'ełaggwa gheni q'ileshteh gheyuł ch'u q'inggwa iditnal'un. Yigheni yighetneq ch'u dan'i jenyeghełghel.

[3]Yegheni shughu hey qwa qizdlan ch'u chik'enaq qbetudinzet. Na'uni qizdlan ch'u yadi ninya qbek'uhdi'u ch'u. Heyi niłtu niqeydalkidi qwa k'qusil. Qdichin. Chik'enaq qwa dinzet.

[4]Yin kił ghunen k'ełaggwa dani jenyeghełghelen ghun qil'i niłtu tiniyu. Dghilikenh tazu. Yehghu gheyuł, gheyuł, gheyuł, ch'u nichiłka aniyu. Ch'u dasgedi qughe'u. Yeh dukaq'di qul hq'u yuqech'hdi, "Aa, hunch'dal'an. K'tu'ushch' naqanlgheł ch'u qinldush," yełni. K'tu'ushch' naqalghel ch'u yethdi naqandalghel. Yethdi dakaq' ch'ak'tnintun. Qighel'ets. Qichika yuyuh ezdu. Tuyanq' detsen dazdlu. "Shqen nutujuł. Gu zidu. Hunch'dal'an," yełni. Yeghuk'eniłkit. "Ch'aduch' hghuda t'ent'an qit'anideshni. Qit'anch'itni," yełni. "Shqen nutujułda yetdahdi neł nuqtulnek," yelni.

[5]K'usht'a k'dit'al k'enli t'et'an. Ełnen ghenu. "Aa shqen dunghejuł," yełni. Uch'en qech' k'kegh'i qt'ingheju.

THE MOUSE STORY

1Long ago this is the way the Dena'ina lived. They drove poles for a fish weir where they fished with a dipnet. They brought in fish with a dipnet, and they made ready for winter.

2One man only walked around, and he was lazy. He wasn't preparing for winter at all. Then a little mouse was going in the brush with a fish egg in its mouth, but it couldn't get over a windfall. The man lifted the little mouse over the windfall.

3Then winter came to them and sickness struck. Bad weather came, and they couldn't find any animals to hunt, and what they had stored for winter was gone. They were hungry. Sickness struck them.

4The young man who had helped the little mouse over the windfall went out walking without hope. He went to the foothills. There he walked, and walked, and walked, and came to a big brush shelter. Smoke was coming out. There was no door, but from inside he heard a voice, "Yes, we were expecting you. Turn around the way the sun goes [clockwise] and come in," someone said. He turned around the way the sun goes, and, as he turned, a door opened. He went in. A big old lady was sitting inside. A fire was burning in the center of the room. "My husband is coming back. Sit here. We were expecting you," she said to him. She fed him. "I know why you are here. We know you," she said. "When my husband returns, he'll explain it to you," she said.

5Not long after, it hailed. The earth shook. "Yes, my husband is coming back," she said. From outside, a giant came in.

6"Yaghali," yełni. "Qit'anideshni ch'aduch' qghuda t'ent'an. Nełch'indaqna łuq'u qdichin. Chik'enaq qutudinzet. Ndesnaqa beł itighełyeshi uqu nughenyuł. "Yaghali, nuntgheshtuh," yełni. "Nen k'u shnunintun."

7Łuq'u qughesht'a q'inggwa dahdi k'tsenggwa dahdi ghenalggeni łuq'a denłts'ek' ggwah k'eyesggwa yiyełdeł. Ts'anesdets'ek' ggwah diyełdeł ch'u. Łuq'u ya k'ighałchet. Hał k'u k'ushu k'usht'a iłagh. Ditushi yeł didghełdatl'.

8"Ginhdi nqayeh quht'ana nach'u haztunh gin eł nininjuda q'u niditighecheł ch'u ditushi gini beyditighełtesh. K'tu'ushch' naqantghelghełda, ba dinlchetda ndahkugh ni'ilyuh tut'ał. Yethdi nutghejuł ch'u neł ch'indaqna un detghenił ch'u. Yinahdi nen eł snuqiditulyash. Neł ch'indaqna beł itighełyesh yina ghutghełket yigheni nagh htusegh qech q'u łuq'u nunqiditultesh. Łuq'u tik'u nuqtudedeł ch'u chik'htuł'ish. Itighedyesh," yedgheni.

9Yeqech'a besukt'a qdilanch'a, "K'eła yethdi łuq'u k'qezdelgha łuq'u gin ninya en'ishla k'usht'a shqidinil," yełni. "Nenhdi ch'qidghendnik'. Nughenyuł. Sha ninyu ch'u shighendneq ch'u dan'i q'in eł dan'i deshghełgheł. Yethdi yeqech' shnunintun. Yeqech' hguda yech' nen eł niqdalnen," yełni. "Shi sh'izhi K'eła Dnayi shi ghelihdi sh'izhi qdilanch'a Gujun. Gujun dnayi shina'i łuq'u yadi ninya qilan."

6"Hello," he said. "I know why you are here. Your relatives are all hungry. Sickness has struck them. You are going about to try to save your relatives. Good, I'll help you," he said, "because you have helped me."

7The giant put all kinds of small little fish eggs and little meats and dry fish into a little skin a pinch at a time. Pinch after pinch he put in and then he wrapped it up. It didn't come to much of a pack. He put down feathers in the pack.

8The giant said, "Take this to your village. Before you arrive, put down the pack and spread out the food. Then sprinkle the down feathers over it. Turn around the way the sun goes, and, when you touch it, it will turn into a large pile of food. Then go to your village and tell your relatives to come with you. They will help you bring the food the rest of the way to your village. With this food you will save your relatives. You will feed them and before it is all gone, they will regain their strength. They will go to the woods and they will kill game. You will be saved," the giant said.

9"The mouse you saved was getting ready for winter like everything else. But no one took pity on it when it needed help," the giant said. "You were lazy. You were walking about when you should have been helping. But you lifted me over that windfall when I had that fish egg. You helped me. That is why it has turned out this way," he said. "My name is Mouse Person, but really my name is *Gujun*.[1] *Gujun* is related to all of the animals."

---

[1] In this story, *Gujun* is a benevolent giant, but in "*Gujun Sukdu*, The Story of Gujun" (5.4), he is a malevolent avenger.

K'EŁA SUKDU EGH

Gun kił hdi k'egh t'eynizen, hq'u ch'qidudnik'. Q'ilish teh nuhuk'ulkeł, ch'u k'ełaqwa ghen dan'i jeneyghełghel. Yi ghen yaghalich' talghel, ch'u hey k'undet qayeh qadinzet, ch'u yin kił ghen, tik'u niyu yeh ghu nugheyuł, ch'u ninya dnayi gheniyu Gujun qyełnihen, ninya dnayi, kił ghun yeghudgheni. Ch'u yu qadi nuqiłchin, beł dnayi yeł ułyeshi. yaghalich' talgheli ghen benuynastun. K'ełench'qghe'uyi, k'egh t'ich'eynizeni, ch'qich'dednik'i qil nabut' egh.

Peter Kalifornsky with the late Edwina Troutt McKenzie, a survivor of the *Titanic* disaster, Hermosa Beach, Calif. See story 7.13, para. 14, "Traveling in California." Photo by James Kari, 1979.

ABOUT THE MOUSE STORY

This man is a lazy person, and you would expect something bad to happen to him. But he is also gentle and kind. When he lifts that little mouse over the log, he is doing something good. When adversity strikes his people, it is his proper behavior toward the mouse that brings him to the right place for help. His attitude, that laziness is bad, saves his people.

3.2
1977: 84-90

UNHTSAH DENA'INA NINENDINCHEDEN

[1]Unhtsah hk'uch' ninendinchetden ts'iłt'an kił.

[2]Niynik'ezet hq'u k'usht'a hq'aynik'delnik'. Tik'teh q'anudish ch'u ninya ghen yetnil'ih. Ch'aduch' nughelyał, k'usht'a chik'eł'ik', ch'u tik'teh ghu qayeh htulałch' nik'ahqaghdintun.

[3]Ch'u nujish. Ch'u betukda ghunhdi duyeq ghela ch'u betukda ghun, yegh duniyu, ch'u, "Shughudini." yełni.

[4]"Sh'un," yełni. "Łuq'u qyunt'an. Yetgu en'ushen shizah duyeq ghelanen. Bech' tiyush ch'u 'shghudghenini bedini," yełni.

[5]Yin en'ushen yegh duniyu ch'u "Shghudghenini ghuda shughu negh duneshut'i," yełni.

[6]"Ch'aduch'q'u nghuditgheshnił? Łuq'u qyunt'an. Yaghali, q'ut'enda unda," yełni.

[7]Niłqunqun yegh duniyu. "Ighi, na'uh gu q'ilish t'enł'an, k'ghun hqugh, begh tetneshi, nutih enlaq'a hdałt'ayi." Yet qayeh tuyanq' tuq' qilan. Ghu dazdli nuk'edghashna qbeghala qyek'dułdełi. Yiq' duqeyiłghel ch'u qyeghełchez.

[8]Yet htl'agh hdi hqaynik'dulnen. Yet qayeh ht'ana "Un," hdgheni ch'u qeł nuqelnek, "Ghel'et niqayehch'htułchił ch'u ninench'tu'uł. Naduyeq'a htustle. Esdech' hq'u ch'detults'ił hq'u

THE FIRST DENA'INA LAWMAKER

1This is the story of the first Dena'ina to set up formal laws.

2This man spent a lot of time thinking, but he was unable to reach any conclusions. So he went out in the woods and watched how the animals acted. He didn't kill any. And there in the woods he laid out a village site.

3He came home and went to his father, who was a chief there, and he said to him, "Please advise me."

4"I don't know," said his father. "You're smart. Go to that old man over there, who was chief before me, and say to him, 'Give me some advice.'"

5So he went to that old man and said, "Give me some advice; that's why I've come to you."

6"How am I going to give you advice? You're smart. But all right, come back in the morning," the old man told him.

7So the next morning he came back. "Let's see," said the old man, "go pick some of those willow bushes over there, about an arm-length long, two hands full of them." In the middle of that village there was a clearing with a sort of bench where people who were packing things laid their packs. On that bench they laid him and they whipped him.

8After that he had it figured out. He called the village people and told them, "We will start a different village for ourselves, and we will plan things. We will have no chief. We will stay by ourselves.

niłnuntihtuh. Yadi dunghetghelkeł henyi q’u h’idi tulał. Q’udi yadi ełket łuq’u duyeq laq’a ełdeł. Yaqech’ k’usht’a ch’tust’il. Nutihna k’iłketna htulał ch’u ts’iłt’an hna hlaq’a dełdełen. Badin qilch’ tulgheł ch’u detulchih yin ghun tulchez. Dach’ qghudetutnił.”

9Ch’u niqayehqilyu. Duyeq ghelanen hegh niyu ch’u htughelduni. “Badin q’u hduyeq’a enlan?”

10“Naduyeq’a qul,” qeyełni. Yet q’u dulchiq’. Qeyighetneq ch’u qyeghełchez.

11Yet htl’agh hdi, “Naqayeh qghelat, ghuhdi ch’at’htut’ał?” qełni.

12“Yetki k’ghuhdetniht htulał,” qeyełni.

13”Ch’u ki ts’ił’an qeyełchish. “Dnaghelnik,” qełni. Ki’itqun tik’u qeyeghalkit. K’idet esni eqeyanałyuch’. Ch’u ts’ix ghen bayeghnasht’ech’. K’usht’a hdit’al basheldi’u, “Ts’ix ghenki dghayi daq’u,” hdgheni.

14Unhtsah qeyeł ghutniyi ninenhdinchet, niłghuhdutni.[1]

---

[1]. The commonly used Athabaskan verb theme *P-ghu#d+ni* ‘advise, counsel (someone)’ is used throughout this story and elsewhere in this chapter.

But you will help each other. Whatever you bring home will belong to you. Now whatever you get, you have to give to the chief; we won't do it that way. There will be two policemen and one man to judge [literally 'word giver']. Whoever does wrong and becomes angry and quarrels, that guy will be whipped; that will be the punishment."

[9]And so they moved to the new village. The man who had been the chief came to them and wanted to join them. "Who is your chief?" he asked.

[10]"We have no chief," they told him. Then he became angry and started a fight. So they took him and whipped him.

[11]Then he asked them, "Where our old village used to be, over there, what will we do with it?"

[12]"That will be a community gathering place," they told him.

[13]There was one man whom they had to whip time after time. "It's fun," he told them. The next time, they took him out in the woods. They lashed him naked to a cottonwood tree. And the mosquitoes swarmed all over him. Soon he started hollering, "Don't use those mosquitoes again, never again!" he hollered.

[14]Thus it was when they first made laws to advise each other.

3.3
1977: 78-83

TUQ’INA LACH’Q’U NIŁTU

[1]Tuq’ina lach’q’u niłtu tuq’ina sukdu qaduhdenish. Ch’aduch’ nihuqelyish ggagga ghen ezga yighuda ch’u hqyigheli. Qeyuhul’ih dghu duqyedetquh “K’usht’a nhu’izdeyeshdle.” Guna ggagga ghen q’aditin ił chik’eł’ish.

[2]Ts’iłt’an ghun “Eda, q’ahnulqeyi q’aditin enda,” yełni. “Qil’i ki beteh enk’idalts’iyi shi’i. Q’ahnulqeyi ił bengheltuhni.”

[3]“Yaghali,” yełni.

[4]“Netgheltuh.”

[5]“Hninłnunda nghu ditagheshtił.”

[6]Ch’u betukda ghun nutihna ighetneq. Tik’teh ch’balaggwa ghen ghu hnidghe’uch’ q’u qeyezikena t’gheł’an ch’u qyedghełt’ich’ ch’u qyedghełket’. Nuqyegh dghełgguk, ch’u hyeghdnałyuch’. “Dih,” yełni. “K’tałt’eq’ daq’u tuyanq’ ditighegget,” yełni. “Yich’ashdetghenił, ch’u tl’ił ghen, bek’nitagheshq’esh,” yełni. Ch’u yeniłtu niniyu ch’u yich’adajuqh tl’ił ghen yek’ninq’ay, ch’u ch’balaggwa ghen k’tałt’eq’ ch’u yegh k’tnulkes. Ch’u bentuq’ ghu bech’ k’eynutił ch’u beł k’iytałt’eq’.

THREE PEOPLE IN SEARCH OF TRUTH

1 Three people would listen to the stories to find the truth about how they should train to hunt brown bear, for those were dangerous and the people feared them. When they would hunt it, they would pray, "I am not equal to you." Those men killed brown bear with reset spears.[1]

2 One man said, "Father, give me a reset spear. There are some really no good, dangerous ones among them. Let me try to hunt brown bear with a reset spear."

3 "OK," his father said grudgingly.[2]

4 "I'll try," the son said.

5 "If you succeed, I'll give the spear to you," said his father.

6 And the father took his son and another man with him. In the woods, where some small spruce stood, they broke off a limb. And they peeled it and made it limber. They pressed it down and tied it down (they made a spring trap). "OK," the father said to the son, "When it springs, you stab the bear in the middle. You call out to me and I'll cut that rope." So they got ready for that. And the son shouted, and the father cut the rope, and the small spruce sprung, but the son missed with the spear. And the bear struck the son in the forehead and killed him.

---

[1] A long thrusting spear or lance with a wood shaft and a ground slate point.

[2] The father did not want the boy to try to kill a brown bear because he was not sure the boy was thoroughly trained.

[7]Ch'u ki nutihna beł k'ilanen yet qbeghneq ses yeh łik'aha tsadelghuzh q'ahnulq'eyi łyeł ch'u hzah talgguk. K'usht'a hdit'al hq'u łik'aha ghen tsennudidatl'. Ggagga ghen qaduqeyedenesh delggiqh ch'u yet niłqunhdi qeyuhuhtalyu. Beł dghuni t'eygheł'ant ghu ełnen ghenk'u nutq'un. Ki yadi nehk'u, k'usht'a qghełnesh. Ełnen ił yengheq'un.

[8]Ch'u ki tuq'ina beł k'ilanen yinhdi k'izhak'i ełchin. Ch'u yet ninhdalnen, yi ses ghenq' łik'aha tsadilghuzh. K'izhak'i ił tazu. "Shtl'uyeh ch'tedełigu." Łik'aha ghenhdi tsennudidedatl'. Ch'u beldin qul. Kił ghun yeh qigheyu ch'u tuq' qilant benyił'en.

[9]"Chadaka, k'usht'a nhu'izdeyeshdle. Sheł ghedneshda. Nasukt'a niłtu shughu. Dach' nihuneltan. 'Q'u' ndeshni daq'u qughesht'a ch'u shegh nitghelgheł." Qughesht'a duyudutqen, ch'u yet'itazu ch'u yejeghateh qighedneq. Ndahqugh tey t'gheł'an. Yethdi ba nuk'eq'esyiyel ch'u yegełq'a yizgget k'izhak'i ił ch'u tsennuhughditnik.

[10]Ch'u duyeq ghun yełni, "Bedeyes ghen n'ich' t'ent'ana niłtu," yełni. Yin k'ghudgheni, bahuch'idudlich' k'usht'a t'ist'e. K'usht'a sheł dghuni t'ił'il. Dach'q'u sheł q'antsa dghełnik.

[11]Gin sukdu Tałin Ch'iłtant łu dach' nihdalnen.

7Then the second man who had sought the truth heard dogs barking on the ridge back there, and he grabbed his spear and ran ahead. Not long afterward those dogs came back down. They heard that bear roaring, and they searched there for it the next morning. The earth was all torn up where the man had fought with the bear. They didn't find anything left of the man. He was all ground into the earth.

8Then the third man who had sought the truth made a knife. And when he heard dogs barking on the ridge, he took his knife and went. "Don't follow me," he said to the people. Those dogs came down. And some were missing. That man went there, and the bear waited for him in a clearing.

9"Great old man, I am not your equal. You go easy on me, for this is our story. This is what I have trained for. When I say to you, 'enough,' you must give me a chance." He prayed well to it. And then they met and the bear grabbed him by the ears. For some time they wrestled. Then the man lifted back the bear's neck and stabbed it with his knife in its neck cavity. He was exhausted and barely got back home.

10The man said to the chief, "The skin from it is for the poor people." Then the man told him, "Nothing happened when I challenged it. It didn't fight with me. It just played rough with me this way."

11This story happened at Polly Creek, it is said.

3.4
new 1987

K'ISEN HULTSANEN

1K'isen hultsanen łu, "Ch'aduch' k'u k'eł'en ch'ghe'uyi qit'a qyiduniłni." Miłni ghen tuq'ih k'telch'eh.

2Ch'u gun k'isen łu tuq'ina beł ch'indaqna qilan. Denqidałtey. Ch'u ts'ił guhdi dghełkeghi qanchi nuqiltan. Begheskena ghen hegh duqyinitun. "Badin daghełteyen gin yek'tucheł?" hqetni.

3K'engha ghun tsa yenaltun ch'u bekela yenaltun. Ch'u ki k'kela yenaltun. "Qil, gin ki bek'ulch'iłch' k'usht'a t'ist'e," qełni qun.

4Qbedaja ghun hdi yach' tikenq'atl'uh dazli t'uh bech'eh nuk'ghek'et' yeh bet'uh qilan yeh ezdu. Qaduk'denesh. Miłni tuq'ih k'talch'aq' ch'u qugheyu.

5"Endi yadi gu t'eł'ani? Enda!" qełni.

6Łuq'u k'in'an hnazit ch'u k'ghes ghen qyelaq'a qyeghełggat. Ch'u bechish q'aghdeq yegheyel. Ts'ełq'i begguna ił yeq'nichet. K'ghes ił ghu dunidatl'na k'ghes ghen qech' qeyghełtl'it'. Ch'u qełni, "Duch'k'idatqeni, huts'eltsani ki beyach'en qilan, hdgheni."

K'ISEN HULTSANEN EGH

Gun k'isen hdi, k'ełen qghe'unen, kiłqa gh hnałnin nen, kiłqa dendałteyna, qanchi gheskena, bech'k'uchidni qyenudedneshi, k'nichet, k'ghudgheni. Hutdeltsani, k'ełen ch'qqhe'uyi, ndahkuh htiya di.

THE WOMAN WHO WAS FASTING

[1]A young woman who was fasting said, "People will learn something from our beliefs." As she spoke, she drank three sips of water.

[2]This woman had three brothers. They were strong. One day some people brought in a very large porcupine. One of them took the thigh bone to the brothers. And they said to them, "Who is strong enough to break this?"

[3]First the older brother tried and then the younger brother tried. And then the other younger brother tried. "No good," they each said. "This bone cannot be broken."

[4]The younger sister was in a corner in a bed behind a curtain. She was listening. She sipped water three times and then came out.

[5]"What are you doing? Give it to me!" she said.

[6]They all were embarrassed, but they gave it to her. She put the bone between her legs above the knee. Grasping it with one hand, she broke it in two. She tossed the pieces to the people who had brought the bone, and she said to them, "When we pray and we fast, there is another dimension."

ABOUT THE WOMAN WHO WAS FASTING

The woman is fasting to help her see the truth. She has the same type of belief as the *Gashaq* and the others (the Prophet, the Dreamer, the Doctor, and the Sky Reader); her belief is in things one cannot see. She breaks the porcupine leg bone that the strong men cannot break. She demonstrates the power of belief.

3.5
1984:40-43

K'IN'AN

1Dena'ina niłk'uch' niqghedeł, dghuni niłtu, qyeł nihughelyak, shiłteh hdulghułi niłtu. Ch'u qyek'elik'a hdgheł'an. Dghuni qyan k'usht'a, hq'u q'aditin ił ggagga ghen beyida t'uh qyiggat, ch'u hbeł q'anyeltlit yit k'u, q'aditin bedeten k'usht'a qyedeshchet, ch'u betiya qesigh, ch'u ełnench' aqyełtish. Ch'u dach' hniłtu k'u niqgheyik qyeł nihughelyak.

2Ch'u kin'an qghela łu qentelgheł dghu. Qentulghułi k'u qul'ih. Ch'u qbini k'ghela ch'u qech' qanhuk'qul'u, yadi k'u hdek'qidulni. Ch'u nagh ch'ghazhdleq'i qbeł qil ghela.

3Ch'u tuq'ina niłch'indaqna yunch'dich'enh łu hdults'i. Ch'u tik'teh yadi chik'qełyuq ch'u yighen qyeghu nutasdatl' nuqyulyani. Ch'u k'ingha yin q'u unhtsah gheyuł.

4Ch'u chiqyiłyuggi gheni ggagga begh niyu. Ch'u yitghu quqghelu ch'u hq'a kunastan.

5Ch'u qyeghudnalggezh ch'u k'ingha ghun beyiltlet. Ch'u igheshggetni t'juq hq'u q'aditin ghen yelugh yedałjeh. Yelugh iydghełt'eq' ch'u q'ez qa'iltlet. Ch'u yetq'u san ch'u ggagga ghen k'i k'usht'a k'u ghuyidisne, ch'u beq'aditin'a ghen yudeq ghu duqes ch'u yiq'u dnil'an. Ch'u yudeq ch'bala adinqats' ch'u bek'unuydalchen, ch'u nundudqes qun nuk'u'iltlet, ch'u beq'aditin'a

SHAME

1The Dena'ina had different dances for war, for active training, and for agility. And they had songs for them. Their physical training was not just for war. When they speared a bear under the chest, even though it leaped around, they wouldn't let go of the spear shaft, and its strength would fail, and they would get it down to the ground. And this is the reason they danced, to condition themselves for hunting.

2And they were ashamed, they say, whenever they made a faulty move. They tried never to make a faulty move. And they were brave and self-reliant, believing they could do anything. And being laughed at was very bad to them.

3Well, there were three brothers who lived on the other side of Cook Inlet, they say. And they had killed something out in the woods and went after it to pack it home. The oldest brother was going on ahead.

4And a bear had come upon their kill. It had dug a hole over there and was lying in the hole.

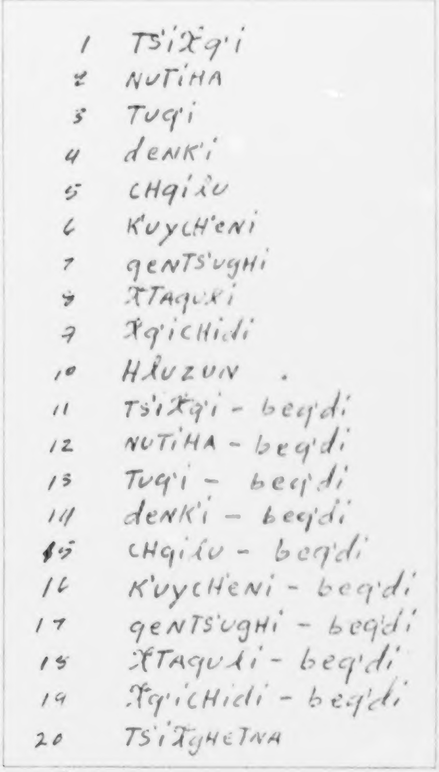
5They came face to face with it, and it attacked the oldest brother. He tried to spear it, but it slapped the spear out of his hand. It slapped it out of his hand, and the oldest brother leaped aside. And he was standing there, not even looking at that bear, but watching his spear that was flying up through the air. Then the spear struck a tree and bounced off it, and, as it fell back down, he leaped up and grabbed ghen nuyilyeł ch'u naqandaltledi. Idiłdi ggagga ghen ki q'u chijuq ch'u yidghu łtan.

6"Shghulugh k'dghełt'eq', shghulugh nuk'dutqats'. Shu beghuytis'anch' hdi?" qełni.

7Ch'u, "Nghulugh k'dghełt'eq' dghu qil nghetucheł shu," qyełni.

8Yitghu san ch'u quqlanhdi: "Aa', lach'q'u," qełni.

9Ch'u qayeh nuqidatl' ch'u nuqulnek: "K'huch'idedliyi qil," hdgheni. "Sheł ch'indaqna shq'ech' ch'anqidatl'. Yiqech' hghuda gu zeshdu," dgheni łu besukt'a.



1	TS'iXq'i
2	NUTiHA
3	TUq'i
4	deNK'i
5	CHqiłu
6	K'UyCH'eNi
7	qeNTS'UgHi
8	XTAqułi
9	Xq'iCHidi
10	Hłuzun
11	TS'iXq'i - beq'di
12	NUTiHA - beq'di
13	TUq'i - beq'di
14	deNK'i - beq'di
15	CHqiłu - beq'di
16	K'UyCH'eNi - beq'di
17	qeNTS'UgHi - beq'di
18	XTAqułi - beq'di
19	Xq'iCHidi - beq'di
20	TS'iXgHeTNA

Dena'ina numbers 1-20 in Peter Kalifornsky's handwriting.

the spear again, leaping and turning. But there was the bear lying there, already killed by his younger brothers.

6“It disarmed me, but my weapon came back to me. Why didn’t you leave it to me?” he said to them.

7And they told him “When it disarmed you, it would have done you in, maybe.”

8He just stood there and then said slowly: “Yes, that’s true.”

9And when they returned to the village, he told the story: “Depending too much on one’s self is wrong,” he told them. “My brothers backed me up. That is the reason I’m here now,” he said. And that is his story.

3.6
1984:64-67

GIN EN'USHEN SUKT'A

[1]Gun en'ushen łu beł ch'indaqna hbeq'ahdulnen. Ch'u be'u ił qyan quht'ana yesh hdalts'i. Bashtuhdadnesh ch'u behnaga qul. Łuq'u qbeł yaghali. Ch'u yadi chitułnił yits'atsenlish ch'u k'q'ush yełchix ch'u yanełggish.

[2]Ts'ił guhdi k'nuy'a nuqiltan ch'u k'qezlach. Ch'u un qyełni ch'u k'engh'i qyudatnghechet. Quht'ana ch'at' nuqulyał niynik'ezet, ch'at' k'usht'a t'dinil.

[3]Ch'u duntejush qun ch'a'idq'ayi k'kalt'a qyelaq'adghechet. "Ginhdi n'u niłtu," qyełni.

[4]"Yaghali." Ch'u kiłqa ghuna, "K'engh'i shu ninehlash," qełni.

[5]Udik'u begh k'nazdlu. Ch'u yethdi k'engh'i ch'u k'kalt'a ezlach ch'u en'ushna ch'u hbe'uqa un qełni. Ch'u "K'engh'i ch'u k'ka zełach," qełni.

[6]Ch'u yethdi en'ushna sukdu nuhqelnek. Ch'aduch' hghuda k'ezlach qyegh niynik'dah, hq'u k'usht'a qyegh nihnalgget'. Ch'u ts'ełt'an t'dudnajuq k'usht'a eynisen q'u: "Nen n'ushen nsukt'a hdilan du?" yełni.

[7]"Aa, quqlanh sht'a sukdu qeł nuhtghelnek," yełni.

[8]Ch'u k'in'an nasit ch'u ki ch'aduch' q'u t'detunił? Yuh qbe'iti ch'u "Hduk'idli," yełni. "Qilch'q'u dgheshni," yełni.

[9]Yednil'an ch'u bedleq' dnilu ch'u, "Yaghali shit'i, k'usht'a

AN OLD MAN'S STORY

1There was an old man, they say, whose relatives had all died off.[1] And he and his wife stayed alone near the people. He was kind and he didn't say much. Everybody liked him. And whatever he killed, he boned it out and cut it into slabs and dried it.

2One day the people got a beaver and cooked it. And they called him to come and served him the head [not a choice part]. He was wondering what these people were doing, but he didn't ask.

3And when he was about to go home, they gave him a piece of the tail [a choice part]. "This is for your wife," they told him.

4"Fine." And to those men he said, "Save the heads for me."

5He himself had some beaver too. So later on he cooked the heads and tails, and he invited the men and their wives. And he told them, "I have cooked heads and tails."

6Later the old men were telling stories. They were wondering why he had cooked, but no one mentioned it. Then one person blurted out rudely, without meaning to, "You, old man, do you have any stories?" he said to him.

7"Yes, wait a while and I will tell you a story," he said to him.

8And the man who asked the question got embarrassed; what else could he say? They all became quiet, and he told the old man, "I apologize. I said a wrong thing."

9The old man looked at him and smiled, and told him, "Every-

---

[1] Therefore he had no young kinfolk to help him get food; he was poor.

qil shit'i," yełni. "Bach'a'ina nunituh," yełni. "Qbudank'nila," yełni. Ch'u qbeł t'qinilnik.

[10]K'ulqet' htl'eghhdi yethdi qełni: "Un shdghehni ch'u k'engh'i shu dadnihchet, niynik'gheset chiqinik ił. Qenyi en'ushna niynik'ehdah. Q'udi nudlahna yeqech'a qbedehnih yaghaliyi niłtu. Yughuda shughu k'engh'i nanłacht'e. Bach'a'ina hdi yuh hdelts'ih ch'u hbehen'u t'qełih. Yughuda k'ka qbu shdlach. Ch'u sukdu qeł nuqtghelnek. Naghuynisdi k'egh t'its'inezeni k'eghnen'i łuq'u yeqech' t'eht'a chiqinik ina," qełni. "Di k'ach'dulyashni," ni ch'u k'ahdildatl'.

[11]Ch'u ki k'q'ush k'tsen tunuqghelu ch'u neli snuhdelash. Łuq'u tudlaji dunqelyash. K'ahdelyash ch'u k'qeljish. Sukdu nuhqelnish ch'u nił'eł chiduhdel'ul.

[12]Yethdi qełni: "Gin nasukt'a detulał. Suk ghu qech' htułah qech' qetitl' qyedetunih."

thing's fine, nothing is wrong. You help the women," he told him. "Serve food to them," he told him. And they all felt happier.

10 Later, after they had eaten, he told them, "You invited me and you served me a head, so I wanted to thank you. You elders do the thinking. You tell the young people what to do to live well. That is the reason I cooked heads for you men. The women stay at home and do the work. That's why tails have been cooked for them. And now I will tell you a story. In our minds is kindness and respect for all living things, and that is how you people are. So thank you all," he told them. "Now, let us sing," he said, and they started singing.

11 And once more they put slab meat on to cook and made up a steambath. They brought everything to be cooked. They sang and they danced. They told stories and joked with one another.

12 And then he said to them: "This will be our custom. For a long time to come, they will call it *qetitl'* ['feast or potlatch']."

3.7
new 1986

BETUKDA QULEN KIŁ

1Suk łu en'ich' t'ent'ana k'usht'a niłghenihqiłdeł. Ts'ełt'an q'udi kił dezunen. En'ushna ts'ił niqedeł ch'u sukdu nuhqelnish qun, hegh duyish qun qaduk'deneshi duyish qun, hduhdechet.

2Hełch'teh ghu uch'en hghu k'egh nul'ish. Ch'u jitqwa qaduk'denish nuhqelnek. Ninya ghen bech' ch'qeldih. Ch'aduch' nughelyał. "Buhu ch'el'anda natsighuzhch'eɏ k'usht'a q'ants'esdil, ninya naqitulchił ghuda." Dach' łu qaduk'dghenik.

3Ch'u tik'teh q'angheduk ch'u qayeh qantashju ił uch'en ghu łik'a ztan. Qanich'eɏi ch'en yagh tal'ets ił. Łik'a ghen qa'ilchet ch'u k'ental'int ghu begh niyu. "Aa, shqinłchun," yełni. Ch'u yeludnudq'esh.

4Ch'u q'udi kił tazlan. Ch'u q'udi k'isen beł yuzełen "Gu hch'ach'dulggashni," yełni. "Ch'u sh'u tghelał," yełni. Ch'u beł yaghali. Shuhł'ich' q'u huhqghalyu ch'u shtuhdalggezh.

5Quht'ana usdet nihninu. Qutałkenh be'u ił ał niqelash. Yadi k'u łuq'u ninya ghen beqilan: shq'uła, qunsha, nuji, bejex. Ninya ghen beqilan. Chaqenq'a dghaznigi nihqini'un. Ch'u łuq'a ghen k'u beqilan. Heyiq' k'kidza ghen niydelash. Ch'u kił qbegguya ezlan. Yin hdi k'nuy'a gguna łu qyelaq'a hdgheq'esh. "Henu dnudneshi," qyełni.

THE BOY WHO HAD NO FATHER

1They say that long ago poor people did not marry one another. There was one young man who was born out of wedlock. The old men would get together and tell stories, and when the young man would come in to visit them so he could listen, they would stop talking when he entered.

2In the evening he would sneak up outside. He heard a little of what they told. He heard about how they learned from animals. He heard about how they move about. "When we hunt, we do not go with the wind because the animals will smell us." That's what he heard.

3And he was going around in the woods, and was returning to the village, and a dog was lying there in the open. He went up to it on the windy side. The dog got up. He hid, and the dog came up to him there. "Yes, you smelled me," he said to it, and he patted it.

4Now he had become a full-grown man. There was a girl of his own age. He said to her, "Let's go away from them. You'll be my wife." She agreed. In secret they got ready and they left the people.

5They moved away from the people. They set traps at the base of the foothills [of the range]. All kinds of game lived there: whistlers, ground squirrels, mountain sheep, caribou, and many other animals. They built a smokehouse and a cache. And they had salmon too. In the winter they put up furs. And they had a baby boy. They rubbed a beaver's paw on the boy's hand. "Let him be a good worker," they said.

[6]Ch'u qayeh tazu. Duyeq gheduniyu. "Ey en'ich' t'ent'ana ił shegh gheyuni ghuda shugh negh neshut'i," yełni. Ch'u ghu zdut nuqidatl'. Qughusht'a k'qulqet'. Yethdi yełni, "Q'udi gu dach' zesdu. K'usht'a shghuk'dinil. Shtukda qul. En'ushna sukdu nuhqelnish qbegh du'eshish qun, hduhdechet. Yeqech' ghuda shughu gun k'isen igheshdneq sh'u niłtu ch'u hch'anel'etst'i," yełni. "Q'udi htgheshtitl'. Njagh nik'ghetaghełnesh. Ch'u en'ich' t'ent'a bu ch'antghelk'eł," yełni.

[7]Ch'u k'kidza ghen dulchiłch' q'u yejagh niydinlu ch'u yeqech' q'u t'yiluq. Ch'u "Q'udi en'ich' t'ent'ana niłgheniqedełda yaghalina qbeteh qilan," yedgheni. Ch'u beqayeh qeł nu'iju. Ch'u niłgheniqudeł. Ch'u łuq'u niłnuhnedetuh qahdalchet.

[8]Gin sukdu q'udi hghena Dena'ina łu ch'anikna k'nuy'a gguna łu hlaq'a hdgheq'ish, ch'u hnu hdudnik łu.

6And they went to the village. They went in to the chief. "I came to you to have you visit me along with all the poor people." And they went to where he stayed. They ate well. He said to the chief, "This is how I live now. But I had no advice when I was growing up. I had no father. When I came in when the old men were telling stories, they would stop talking. That is why I took this woman for my wife and left. Now I will give a potlatch. I will put something before you. And you will divide this among the poor people."

7And he put in front of him skins of all kinds. The chief divided the skins among the poor. And then the man said, "If the poor people were to get married, there would be good people among them." And the chief returned with the poor. And the poor married one another. And they all started to help one another.

8In this story they say that, not long ago, the Dena'ina would rub a baby's hand with the paw of the beaver paw so that he or she would be a good worker.

3.8
1977:61-63

QEYEŁ K'EGHUTNIHI

1Ts'iłt'an kił ch'qinaghełnik'. Ch'u bedesnaqa ghuna bez'a laq'a qyeghełghel. Ch'u "Beqiłdih," qeyełni. Tik'u yeniłtan. Beqghełdihni yenudutnik. Ch'u bedesnaqa egh dunyiltan. "Qil," qełni. "Quldihni benudeshtnesh," qełni. Tintasju qun, "Inłkit," qeyełni. "Naynahdi ch'at ch'ulahni," qeyełni.

2Yighetneq ch'u yeł tik'u nu'iju. Dghili kenh yeł tazu. Tsayanq' tl'uduq' ch'bala qnighe'uyi. "Gin baqaghenldush," yełni. Ch'u yaqaghel'ets. Bez'a ghun dugul hch'ani'un ch'u ch'bala ghen yetsał.

3"Q'u nich' qugh ninełqutl'" yełni qun qeghdeq ni'il'ets. Qeghenk'uch'en ki q'u yetsał. "Q'untudegheł," yełni qun ch'bala ghen yetsiduq' yaqaghel'ets. Ch'u yethdi detałch'ey. Ch'u ch'bala ghen tsayanq' ch'nideghetl'. Kił yeh tsayanh duyeh qidulnen.

A LESSON

1There was once a lazy boy. His parents gave him to his uncle. "Teach him," they said to the uncle. The uncle took the boy in the woods. He tried to teach him, but failed. And he brought him back to his parents. "It's no good," the uncle said, "I just can't teach him anything." As the uncle was leaving, the parents said, "Take him. What can we do?"

2So the uncle took the lazy boy and went back in the woods with him. He went with him to the foot of a mountain. A spruce tree was standing on the canyon bank. "You climb up this one," he told him. And the boy climbed up. His uncle took out an axe and started chopping the tree.

3"Now I've chopped halfway through," he said, and the boy climbed up higher. Then he chopped on the other side. "It'll fall," he called up to him, and the boy climbed up to the top. And then the wind gusted. And that spruce tree fell into the canyon. And the boy fell into the canyon below.

3.9
new 1986

CH'ANIK'EN ŁIK'ACH' QGHENAGEN

[1]Gu ch'anik'en jiggi, k'usht'a qaduk'desnek'. Ch'aduch' dghayi qyełnih k'usht'a qaduk'desnek'.

[2]Belik'a qizlan. Yi ghen ghu yech' qenash ch'qyan. K'elqat dghu k'u beł k'yelqat ch'u łik'a ghen, "Shch' qinash," yełnih. Yetsilu ghen yiłket ch'u "Gindi ntsilu qilan. Beł qghenashi ghuda ntsilu qilan," yełnih. "Dghayi yeqech' ch'eł'anigu," qyełnih hq'u k'usht'a qaduk'desnek'.

[3]Chaqenq'a hdults'ih łu. Ch'u łik'a ghen yejegha aghedghesh ch'u "Qadushdinesh," yełni. Betsilu yezaq' yanesh. "Gini ntsilu beł qghenashi ghuda ntsilu," yełni.

[4]Ch'u łik'a ghen qa'ilchet. Ch'u yejagh nastsut ch'u beyełni, "Ch'aduch' shdinih nagh q'antgheltash hq'u shiki ninya ełan. Qgheshnashch' k'usht'a t'izest'e," beydgheni.

[5]Ch'u ch'anik'en ghun bich'ak'dalnen. Ch'u łik'a ghen ti'ilets. Tiduhnaghełggat.

[6]Tl'uyeh hdi łik'a ghen ch'anik'en ghu ełnench' t'ent'at. Hq'ech' dekunastan ch'u beyich' qulh qyeghełnik

THE BOY WHO TALKED TO THE DOG

1This boy was spoiled. He would not listen. He would not listen whenever he was told not to do something.

2He got a dog. He would talk to it all the time. When he ate, it would eat with him and he would command it, "Talk to me!" He would take hold of the dog's tongue and say, "This is your tongue. Your tongue is for talking." His parents said not to do that to the dog, but he would not listen.

3They were staying in a smokehouse. He bit that dog's ear and he said, "Listen to me." He pulled the tongue in the dog's mouth. He said to it, "This is your tongue, it is for talking."

4And then the dog got up. It sat down and faced the boy, and it said to him, "I will do whatever you tell me to do. But I am an animal. I am not made to talk." That is what it said to him.

5And the boy keeled over and died. And the dog went out. The boy had caused this to happen by his words. [Literally 'his own words went back against him.']

6Later they found that dog at the boy's grave. The dog was dead, and it lay on the boy's grave.[1]

---

[1] The Dena'ina had many taboos concerning the treatment of dogs. See also story 2.16 "The Dog Story."

3.10
new 1987

TIDUHHNAGHEŁGGADEN
KIŁ

[1]Duyeq gguya kił k'usht'a qaduk'desnek'. Jiggi betukda ghun, "Yeqech' q'u beghuzteh'an. Ch'aduch' quht'ana tulał ch'u yeqech' q'u quht'ana q'adulnen."

[2]Ch'u ts'iłq'u hdi "Tgheshna t'eynesen," ni. Betukda ghun yeghu qghazdlu ch'u taznu. Ch'u quht'ana shuhł'ich'q'u nuhqyegh dul'ił ch'aduch' nugheltał.

[3]Ch'u Tsanishla beł naqatuk'niqats'. Ch'u nuydiłq'un, ch'u daz'i ghen yednil'an. Chik'a qul. Jit qwa entudla qyan hdilan. Ch'u chik'a ghen desyedełdeł. Beq'ahdeteltlet.

[4]Ch'u chik'a qusil qun ni yusdi ghen yech' qenash, "Duhukda nchutl'a dghełkegh dit?" yełni. Ch'u yadi begh qilan desyedełdeł. Ch'u "Gin k'u łuq'u sudeltush," nih. Ch'u łuq'u k'q'ahdetałtlet.

[5]Nuhk'eghduł'iłna ghuna shtuk'hnal'in. Ch'u duyeq k'usht'a qyeł nuqilnesh, udiq'u beghuzteh'an dgheni ghuda.

[6]Duyeq ghun, "Shgguya uhu hnel'an," ni qun quht'ana qyełni, "Un," qyełni. Ch'u Tsanishla tuqyedal'un. Ch'u qyeł nuqulnek. Ch'aduch' yusdich' qghenak. Ch'u ch'aduch' t'ejuq. Duyeq ghun "Yihdi dghayi k'usht'a bedehnil," qełni qun. "Endi nen q'u dghenich' beghuzteh'an, dghenni. Ch'u yeqech' q'u ch'ghet'a," qyedgheni.

THE BOY WHOSE WORDS TURNED AGAINST HIMSELF

[1]There was a chief's son who never listened. The spoiled one's father said, "Leave him be. Let him become the man he wants to be."

[2]And one time the boy said, "I want to go out in a skin boat." His father outfitted him and the boy left. Some other people followed him in secret to see how he would do since he had no education.

[3]And somehow he landed at a little island. He was alone and he built a fire. And he watched the fire. And there was no wood growing there. There was just a little driftwood. He put wood on the fire and used it up.

[4]And when there was no more wood, he talked to the fire. "You have a great stomach, Big Eater. Here, eat my bow and arrows." And whenever he put a possession on the fire he said, "Eat this too." And everything was burned up, [including his bow and arrows].

[5]And those who had followed him there stole away. And they did not tell the chief anything because he had told them to leave the boy alone.

[6]When the chief finally said, "Go look for my boy," they told him to come, and they took him to the little island. And they told him what had happened. They told about how he had been talking to the fire and what he had done with his equipment. And the chief said to them, "You did not tell him, 'Don't do that?'" And they told him, "Well, you yourself said, 'Leave him be, don't interfere.' So that is what we did."

3.11
new 1986

KI CH'QINAGHEŁNIK'EN KIŁ

[1]Gun kił qwa ch'u bez'a ch'u bach'a ił tik'teh tazu. Yen k'u k'usht'a qaduk'desnek' ch'u bez'a ghun ał nini'un.

[2]Ch'u ki idiłdi kił ghun, "Ał nunghel'ani," ni. "K'usht'a ba k'ilkełda ch'at' tgheł'ił?" ni.

[3]"Endi ałchen ghen batghecheł," qyełni.

[4]Ch'u tazu. Ał ghen yagh niyu ch'u ałchen ghen yighetneq ch'u yanichet. Ch'u huł k'tal'atl'.

[5]Tl'aq' k'usht'a nu'ijul. Niłqun hdi bach'ala begh niyu 'ił ał yich'andal'ats. Yeq' nuhdghelu ch'u hnen ch'yełt'eq'. "Nen q'u nch'qinaghełnik'a shu ghu chiniłyuggi'i," yedgheni.

ANOTHER STUPID BOY

1A young boy went with his uncle and aunt into the woods. And his uncle set a deadfall trap. (He, too, did not pay attention.)

2Time went by and the boy said, "I'll go check the trap. If there is nothing in the trap, what should I do?"

3"Well, you just grab that bait," they told him.

4And he left. He came to the trap and he grabbed that bait and pulled it. The deadfall fell on him and he trapped himself.

5He did not come back that night. The next day his aunt went there, and his feet were sticking out from under the deadfall. She pulled the logs off of him and threw his body over the bank. She told him, "Your stupidity killed you."

3.12
new 1987

CH'QINAGHEŁNIK'EN HNAŁNUNEN

1Gun kił qwa qyut'an hq'u dach' q'u quht'ana enlan. Sukdu nuhqelnish qaduk'duneshi hq'u ch'qihuk'delnik. Bedesnaqa qildih qyełnih, ch'huk'nildik.'

2Bez'a laq'a qyeghełghel, "K'usht'a qeldigh da nagh dungheltayigu," qyełni.

3Bez'a ghun ch'at' yełnih yek'uch' k'iłtish. "Tałqunda nghudetgheshnił," yełni.

4Yet niłqun hdi yeł tazu ch'u tl'uduq' ch'bala hnidghe'uyi. "Ghen baqaghenldush," yełni qun.

5"Zhazha! Egeduch' tghełah shidinida. Nah, nq'aditin'a gini ił shingget," yełni.

6Ki ch'aduch' q'u t'eydetunił ch'u q'aditin ghen yeghuydintun. "Tik'teh k'uhu enl'anda hu'ił tghenesh yedgheni."

7Ch'u bedesnaqa ghenuyiltan. Ch'u qeł nuqulnek ch'at tqejuq. "Hgguya hyut'an," hdgheni.

THE STUPID BOY WHO SUCCEEDED

[1]There was a boy who was intelligent, but he was like other boys. When they told stories, he pretended that he was too lazy to listen. When his parents taught him something, he pretended he could not learn.

[2]They gave him to his uncle saying, "If he doesn't learn, don't bring him back to us."

[3]"Tomorrow I'll give you some advice," his uncle said to him.

[4]The next day he went with him, and a spruce stood on the edge of a cliff. "Climb that spruce," his uncle told him.

[5]"Uncle, if you want to harm me, here is your spear. With it you can spear me," he said.

[6]What more could his uncle say? He put the spear into his nephew's hand. "Now this is yours. Take care of yourself when you go into the woods to hunt."

[7]The uncle took the boy back to his parents and he told them what had happened. "Your boy is smart," he said.

3.13
1984:78-79

SHQIT QUHT'ANAKA

[1]Tuqeyankdat Kahtnu ch'u Shqit ch'u Ch'k'ituk't yit łu qayeh qghela. Ch'u Shqit yithdi k'etnu hdakaq' k'qezdulghak. Ch'u qank'qighełnik ch'u chaqenq'a qghela.

[2]Ch'u Shqit ghu qut'anaka łu qbegh niyu. "Qeł qgheshnashni," qełni.

[3]Ch'u duyeq ghun, "Itił'unda," qełni.

[4]Ch'u k'etnu hch'en qa'ighalnigi t'uh un qyełni ch'u balatga t'uh yunit niqeyniłghel. Ch'u bets'ełten'a tl'ila uch'en qegh nal'eq' ch'u qyeł nik'dgheyel. Ch'u bets'ełten'a yeł taznik idiłdi qeghnaltl'in. Ch'u yitq'u qyiłyeł ch'u beqatl'na niłqyeghnałyuch' ch'u begguna k'u bejagh niłqyeghnałyuch'.

[5]Ch'u beq'aditin'a qyelaq'a dghełggat. Ch'u "Yitgu qech' nuhdnazk'et' qech' k'dughenzet da, nen ch'at' yeninzen yeqech' tghenił," qełni.

[6]Ch'u "Hq'u shik'i htughelduni, hq'u dach' shehlah," qełni.

[7]Ch'u qenen qech' nich'qugh niłq'ah ts'ełten ił

THE BIG MAN AT SHQIT

1At *Tuqeyankdat*,[1] on the Kenai River, and at *Shqit*[2] and at *Shk'ituk't [Ch'k'ituk't]* [3] were the main villages. And at *Shqit*, at the mouth of the river, they put up fish, and they had their tents and smokehouses.

2One time at *Shqit* a huge man came to visit them. "I want to talk with you people," he told them.

3And the chief told them, "Guard him."

4So they called him into a tent and had him sit on the upriver side. And where his bowstring lay a little bit outside the tent, they pinned it down, so that when he pulled on his bow, it was held fast. Then they grabbed him and tied his feet together, and his hands too they tied together in front of him.

5Then they gave him his spear and told him, "If you make it from here to the sloping hill, you can do whatever you want."

6Then he said to them, "I want to join you people, but this is how you treat me?"

7Then they lined up on both sides, halfway to the hill, on

---

[1] *Tuqeyankdat* is a Dena'ina village site at Nikishka No. 1 at the present site of the Phillips Petroleum Company's natural gas liquification plant.

[2] The flat at Redoubt Terrace. *Shqit* is the point northwest of Old Kenai in the area where Redoubt Subdivision is today.

[3] Literally 'where we slid down,' this was the main village site in the Kenai River mouth area. This is at the base of the bank where the Northwestern Fisheries cannery and later the Dobbensbeck cannery were established.

nihk'qeghdaldatl'. Ch'u duyeq qełni, "Hdughezidigu." Ch'u q'aditin ił ghu'idna qyeł tazhjaq'. Hzah neltlut. Ch'u ts'iłten ił ghu'idna qeł idiltlet. Gun k'tełdeshna qyełdesh qun daltlet ch'u q'aditin ił ghu'idna qełenk'ełt'eq'. Ch'u ki qyeghełdek' ch'u qil qyeghenchet.

8Ghu shqidetułqet, Shqit, qahhdin'un. Yin łu qluzhunh nutiha beq'di hqugh k'ushu dghełnez.

guard, and the chief told them, "Don't let him get away." Then those men started chasing him with spears. He was leaping along ahead of them, and as he passed the ones with bows and arrows, the archers hit him with arrows. Then he turned around and clubbed those holding spears. But they hit him with more arrows and they ended his life.

8*Ghu shqidetułqet* ['where I will be questioned,'] or *Shqit* they named the place. This man, they say, was about twelve feet tall.

3.14
1977: 56-60

QICHISHLA CH'U GGAGGA SUKDU

1Ts'iłq'a gin sukdu. Dena'ina naqeliteh tik'teh ndahduh heyi niłtu k'uhuqel'ih ch'u qdults'ih qeliq' qełah qun. Ndahdu k'qezdetulgha łuq'a uhuqel'ih. Yeh qbet'uh qelah. Yeh nink'delggesh. Qeliq' qwa qizdlan. Ch'u łuq'a uhuqel'ih yeh nuqtasdatl'. Ghenałna kiłqa k'isna qbech'naqa, ts'iłq'u shani niłtu qbeqayeh ghu nuqidedatl'.

2Yethdi ki ts'iłt'an qichishla ghun k'itseyi qeyełnihi dalghal ch'u qbetl'uyuh shla yuyuł. Ch'u yedeghu tsenuqdidatl'. Łik'aha gheni tsadilghuzh ch'u yethdi ggagga nuqeyenuyeł. Yethdi, łuq'u h'iniqtałdatl'. Ch'u ts'ił qenq'a k'qiz'unt. Łuq'u ht'ih'iniqghełdatl' ch'u qichishla ghunhdi ghu gheyuł ch'u chaqenq'a ch'ak'tnintun. Yetqech'q'u hda'ilchet. Ch'u łik'aha gheni ggagga gheni nuqeyenuyeł. Ch'u ggagga gheni chaqenq'a betl'uyuh duyiltlet. Qichishla ghunen k'itseyi dalghel.

3Ch'u yanik'unalghel daq'u qi: bighuchidi ghuda ghu beł qayiltlet. Ch'u k'itseyi gheni łuq'u gełq'a nidalguk. Yetq'u yi'ełq'u chiyełyuq.

4Qichishla ti'il'ets. Ch'u yedihdi łik'aka ghen uch'en dach'u nukahqu'uł. Ch'at' qijuq k'usht'a qit'a qinisen. Yethdi qenq'a duh'ininiłdatl'na ghuna "Qugheshťa batanshchediq' t'nt'a qa. Ch'aduch' ghuduh t'ełah," qełni.

5"En'ishla nenhdi ch'at' t'ghelahni qeyełni.

THE LITTLE OLD LADY AND THE BROWN BEAR

1One time this happened. The Dena'ina stayed in the woods during fall and winter and hunted. They stayed there until spring came. Then they would go to wherever they put up fish. They returned to their camps. It became spring, and they started back to their fish camps. The whole family—men, women, and their children—returned together to spend the summer in their village.

2A little old lady walked a little way behind them, carrying a roasting stick on her back. They descended there. Those dogs barked, and a brown bear chased them around. Everybody ran in fear. There was one house standing there, and they all ran inside in fear. The little old lady was walking along, and the smokehouse door was open. She ran inside. And those dogs chased the brown bear around. And the brown bear ran into the smokehouse after her. The old lady carried a roasting stick.

3As the bear jumped on her to kill her, the little old lady with the roasting stick on her back bowed down to the bear. And that roasting stick pierced right through the bear's throat (cricoid cartilage). She killed the bear right there (with the roasting stick).

4The little old lady went out. And the dogs milled around outside. They didn't realize what had happened. Then she told the people who had run into the house in fear, "Well, it seems I finished it off pretty nicely. What are you going to do now?"

5"What do you mean, little one?" they asked her.

6“Yaghali,” qełni. Hk’utintasju qun qeyetl’uyuh htazdatl’. Chaqenq’a qeł dun’iju. Yetka ghu bayiłtan. Yethdi, k’itseɏi ghen łuq’u begełq’a nindaz’u. Ye’eł q’u chiyiłyuq’. Dach’ gin sukdu.

Letter about “The Little Old Lady and the Brown Bear”

2/13/1975

Dear Dr. Mike Krauss:

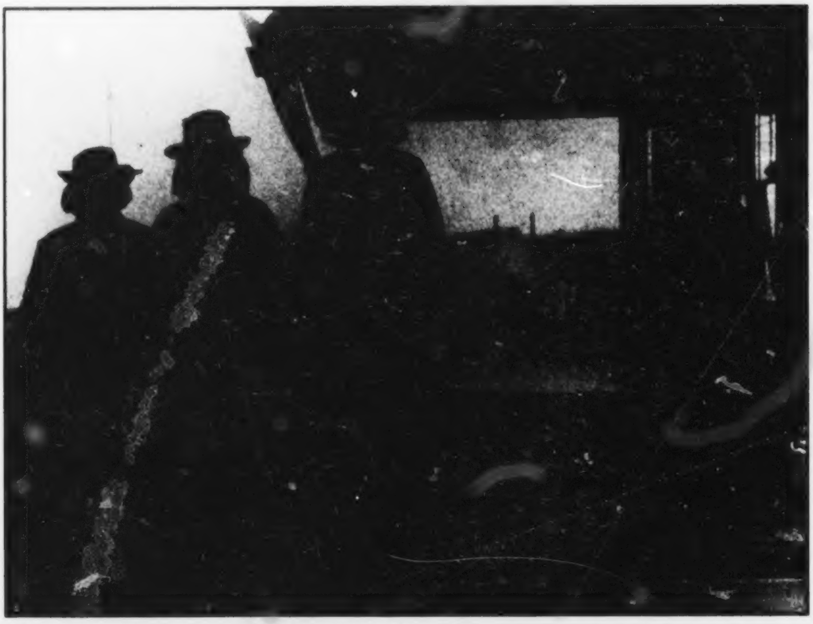
I checked on the story of the little old lady and the bear. I forgot the translation on *gełq’a niydalguk* ‘cricoid cartilage.’ “The spear went through cricoid cartilage.” I didn’t write the word down on the story.

Sincerely,
Peter Kalifornsky

6"It's all right," she told them. She went back out and they followed her. She went in the smokehouse with them. There that big thing lay. And there was the roasting stick stuck right through the bear's cricoid cartilage. With just that she had killed it. That's the story.

Peter Kalifornsky demonstrates a Dena'ina sound to Sondra Shaginoff at a language class at Kenai Peninsula College, October, 1990. Photo by Roy Shapley, *Peninsula Clarion.*

BEST COPY AVAILABLE



Three Dena'ina men at the Arctic Fishing Company cannery at the mouth of the Kasilof River in 1890. H.W. Weatherbee Collection (acc. #866-31) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

Chapter 4
Łuq'u Suk Dena'ina Egh
About the Old Dena'ina Life

Grouped here are Peter Kalifornsky writings that describe aspects of aboriginal or historic lifeways. These writings discuss Dena'ina crafts and technologies, foods, and medicines, and other aspects of Dena'ina. The story 4.1, "*Łuq'u Suk Dena'ina Egh,* About the Old Dena'ina Life," is one of his most succinct poetic statements on the essential Dena'ina values.

4.1
1984:18-19

ŁUQ’U SUK DENA’INA EGH

[1]Dena’ina hnaga ch’k’echigi yaghali q’udi, Dena’ina hnaga beł qunuhdetulnił.

[2]Hk’uch’ k’usht’a qikahdiłdeł ninenqgheł’unch’. Ts’ełq’i k’ił’ana ghelna duyeq ina ił ts’idnes nihdghechet yaghali ił.

[3]Dena’ina łu k’huqidudli niłk’uch’. Deyninqidghełtey.

[4]Ch’aduch’ q’anqghenish ch’u titenh niya qełchix niłghuhdudnih; niłquldih yadi htuldih. Łuq’u ghel’eh qayeh niłteh q’anqudił ch’u suk gheli hsukt’a nił’eł nuhqulnish.

[5]Yadi nudnelyahi qudulyi nił’eł nuhqulnish, ch’u yadi nudnelyahi hdelqet.

[6]Suk hsukt’a qaduqeydghenishi ch’aduch’ qeych’ quldi ghelna laq’a qeydghełdeł qyeghudułt’ani.

[7]Deshishch’idnulk’edi niłtu qghech’ex, ch’u niłq’ech k’qidudni ch’u chik’enaq k’u niłhquldih.

[8]Ghel’eh qayeh k’usht’a ht’uynihdiłt’al.

ABOUT THE OLD DENA'INA LIFE

[1]Now that the Dena'ina language is written well, the Dena'ina language will be preserved.

[2]No one has persuaded them away from their own laws. As one people, with the various chiefs, they agreed on what was best.

[3]The Dena'ina, they say, were competent in many things. They were strong-minded.

[4]They advised one another how to travel in boats and make caches on overland trails; they taught one another whatever they needed to learn. They visited among all the different villages, and told one another ancient stories.

[5]They told one another what plants are medicine, and what plants they ate.

[6]What they learned from the old stories that they heard, they passed on to others for them to make use of it.

[7]They lived for durable breath,[1] and they trusted one another, and taught one another how to cure sickness.

[8]They did not depend on other villages.

---

[1] Peter Kalifornsky sometimes explains this sentence as "They lived for their health."

4.2
1984: 20-21

DENA'INA QULCHIŁCH'

[1]Nulchina yuq' ghanalteni q'es yiq' łu hdults'i, ch'u guduh jidqwa hnalqenh qbeł łch'itghalkit, ch'u shegh qbet'uh ch'ak'eghdalnen, ch'u Susitnu Dghiliq'[1] qbeł nuk'dulnen łu.

[2]Ch'u duch' htazdatl' ch'u Iliamna hnidatl'. Ch'u Dudna hqetni, Dudna izhi Dudna Qulchiłch'. Ch'u ndahduh quht'ana gheqedeł ch'u yadi unqtsah qi'ih yeqech' yi hqizhih.

[3]Ch'u ki ghel'eh qayeh ggugguyni qghe'an, ch'u Ggahyi hqetni, Ggahyi. Ch'u ki ghel'eh qayeh łuq'a kalt'a qghe'an Kali hqetni, Kaliyi izhi.

[4]Ch'u ki ghel'eh qayeh tuqghaznik baydalgi n'at, ch'u quht'ana k'qental'in ch'u dnaqul; ch'u yadi nihq'u k'usht'a qi'il, ch'u qudi hdi tughaznik ch'u qudi ch'q'u qak'hdin'un, Tulchina, Tulchina izhi.

[5]Ch'u yuq' q'es ghanalteniq' hdults'i dghu niq' dehdults'i. Hagi qyełnih. Yi ni hagi ghen łu. Susitnu dghiliq' qbeł nuk'dulnen dghu ni hagi ghen qyeq' dults'iyi ghen łch'iɏba baniyu, ch'u dghiliq' hk'ułch'eɏdinłnen, ch'u Tikahtnu tułch'iɏdghełnen, ch'u Nutuł'i ezdlan be'izhi.

[6]Ch'u ki k'izhi: Nuhzhi, Nuhzhi izhi; Chixyi, tubugh chix qilant tughaznik ch'u yet dalts'ina Chixyi qahdin'un, Chixyi izhi.

[7]Dach' łu łuq'u qak'hdghelak.

---

[1] Also called *Dghilishla*, 'little mountain.' See Kari and Fall 1987: 97-99.

THE DENA'INA CLANS

1*Nulchina*, The Sky Clan people, they say, stayed in the sky on a frozen cloud; and they drifted over this way to a little warmer place, and the frost melted away from under them, and they landed on top of Mount Susitna, they say.

2And they went down the Inlet, and they came to Iliamna. And they called the people already living there *Dudna*, [literally 'downriver people']. And whatever people they came to, whatever they saw first, that is what they called the people there.

3At another village, they saw a raven, and they called them *Ggahyi*, the Raven Clan. And in another village, they saw a fishtail, and they called them *Kaliyi*, the Fishtail Clan.

4And they came to another village in a skin boat, and the people hid away, so no one was at home; and they didn't see anything, so, having come there by water, they named them for themselves, *Tulchina*, the Waterway Clan.

5When they were living in the sky on the frozen clouds, they stayed on an island they called *Hagi*, 'basket.' That island was a basket, they say. When they landed on Mount Susitna, on top of the mountain, a whirlwind struck the basket-island they lived on, and it was blown off the mountain and landed in Cook Inlet, where it turned into an island.

6And more names: *Nuhzhi*, the Overland Clan; and *Chixyi*, the Ochre Clan, who landed where there was yellow pigment on the beach, so the people who lived there were named *Chixyi*, the Ochre Clan.

7This is the way they say they named them all.

4.3
new 1984

QETITL’ QWA
THE LITTLE POTLATCH

These explanations of Dena’ina cultural vocabulary were written in English by Peter Kalifornsky.

Dena’ina have stories about them.
The *qetitl’ qwa*, little potlatch, it’s called.
They use these words:
duyeq dghili k’eli dgheli.
which means, ‘the chief sang a mountain song,’
to announce the appointment of a council meeting with neighbors.
And to defend against any falsity that
their thoughts of mind might be wrongly doing.
They protect themselves with that word.

Duyeq	*dghili*	*k’eli*	*dgheli*
‘the chief	mountain	song	he sang’

dghili ‘mountain,’
dgheli ‘he or she sang,’
dghili k’eli dgheli, ‘he or she sang a mountain song.’

Qetitl',
The [main] potlatch

Dena'inas, according to the old stories about potlatches, used as friendships and make gifts and have dinner parties and also invite other villagers

Qetitl' Qwa
The Little Potlatch

This is like political suggestions in a convention meeting. If they made a choice, then a representative was sent to neighboring villages and he would say, *duyeq dghili k'eli dgheli*. That would mean 'the chief sang a mountain song,' and they would know what that means. Be no question.

At *qetitl' qwa*
(little potlatch)

With neighbors, if they succeed in their point or suggestion, then they have a potlatch with joy and gifts. If no results, no potlatch, whatever the meeting is about it, may be postponed or opposed.

4.4
1977:18-23

DENA’INA HUGH QEGHDUTNUHCH’

[1]Tahdna’ina zah tughetunesht Dena’ina łuq’a uhu qul’ihch’. K’etnuh nututetset ndahduh q’enudasdlen tanatl’ini qełchix. Yadi chik’a dendałnezi entudla ch’u q’eylu ił ch’u qunqelashi ił qyagh tsak’eghduyesh. Ch’u tubugh hch’en tan’i bik’elehi qełchix. Ch’u kiyi’ usdethdi tach’nił’i ił tak’qeł’uh. Yik’u qunqelashi hagi ił.

[2]Ch’u ts’iluq’a ch’u chiluq’a yet htl’agh’itqun k’eldina ndahduh nik’eleh yeh niqenish. Yet kiq’u tuleha uhu qel’ih ghu qeghentulten qech’. Yethdi qbeduyeq’a ghun ndahqugh nik’hdalkit yeghudentetish ndahqugh ninutułnah baba ghen nkets’ nada’uhqugh nlaq’a hdałt’ay ts’ił jan nghutulkedi dach’ nenqghelu.

[3]Qunqelashi nan ch’u ełnen yitut’ nnazk’et’ ch’u ki tahbił qbegh qighestle. Tahdna tughaznik htl’agh hdi tahbił qizdlan. Yet k’u dik’qelasht beghuhdghełt’ayi qyetsiteh ch’anuk’nal’ishi tahbił qeshqa ghun łuq’u Dena’ina laq’a yeghełdeł. Yethdi qughesht’a łuq’a nihdulkit.

[4]Qunqelashi quggił ghu hegh dentelnish dghu elggezhi egh naltl’inh t’qyeł’ish ch’u łuq’a ghen qeyenuduh geyegh dnełdeł ch’u qeyeł k’tełchesh. K’usht’a bech’ahyeghdnelnik’. Lggezhi ghen, q’u beyitih.

HOW THE DENA'INA SUPPORTED THEMSELVES

1 Before the Russians came, the Dena'ina fished. Where the current in the river made eddies at low tide, they made fish weirs. They made it with different kinds of wood—driftwood and willow—and laced it with spruce roots. On the beach side they made a trap for the fish to swim into. Lastly, they fished with dipnets they made also out of spruce roots.

2 During the spring and summer fish runs, they used to move to wherever the fish were running. There again, they fished for the spawning salmon until it froze up. Then their chief would estimate how long the food supply they had put up would last. It was the rule that one day's allowance of food was a piece of dry fish as big as from the meaty part of your palm at the base of your thumb to the tip of your middle finger.

3 They got the spruce roots from where they grow in a network between the moss cover and the ground; they didn't have manufactured nets then. After the Russians came, there were manufactured nets. Then, at the cannery, the boss gave all the people old used nets with the webbing taken off. Then they put up fish well.

4 They also used to make a snare out of line made of spruce root with a slip-knot noose tied with grass to a forked stick; they looped that over the fish and strangled them. They didn't slip out. The forked stick held them.

[5]Yethdi ndahduh heyteh hdelts'ih yethdi nihdelggesh heyi niłtu. Ch'u łhk'unch' t'qeł'ih—k'qelqit ch'u sukdu nuhqelnish. Ts'ix ghen łu, ts'ił ninqetdeł ch'u "Ndahdna q'u nach'adalnen?" qetnih. "Ts'iłt'an benu'u k'elggeyen sht'a nach'adalnen," nuhqulnish łu.

[5]Then, wherever they stayed, they settled in for winter. And they celebrated—they ate and told stories. They used to say, "The mosquitoes got together and said, 'How many of us did we lose? We only lost the ones whose eyes were white.'"

4.5
1977:22-23

QEZDAGHNEN HDULTS'IHTS'

1Qezdaghnen hdults'ih hdghu qunshi ch'u qutsaghełi eła ch'u łuq'u tlegh qyeghuh. Yethdi, qiz'in uhu htenish. Qiz'in ghen, qyelish ch'u qunshi bis yi qeyelish ch'u tlegh qeyetułtl'et heyi niłtu. Beduki dghe'uyi qeyeduch'ik'eghdelqet qun ebayi n'at dnuqeyelih. Yadi ch'ułchi qeynizen, qiz'in betuqilyuyi qeyelish.

2Yeh ghu dnigi qighestle. Kahtnuh q'anqghenish ch'u dnigi chiqeł'ish ch'u yi ghen k'u qyeghnałggish ch'u nunqeydel'ish. Heyi niltu. Yethdi k'qezdelghash aq'ah ghu qunshach' kiq'u htenish. Yik'u esdlach ha ch'u betlegha atunqeyghelik ch'u niqeyghelik, heyi niłtu.

HOW THEY LIVED AT KUSTATAN

1When they stayed at Kustatan, they made oil from beluga, seal, and other things. Then they went after clams. They cooked the clams. Then they put them in a beluga stomach and poured in oil to preserve it for winter. When they opened it up, they washed the clams in hot water. They cooked clam soup whenever they wanted to make it.

2There were no moose over there. They would go by boat to Kenai and kill moose. They dried that too, and they brought it back over. It was for winter. And then, in the places where they put up fish, they would go after ground squirrels. That, too, they cooked, and they put it away, packed in oil, for winter.

4.6
1975b:8-9

QUNQELASHI QUGGIŁ
THE SPRUCE-ROOT FISH SNARE

Told by Peter Constantine
Written by Peter Kalifornsky

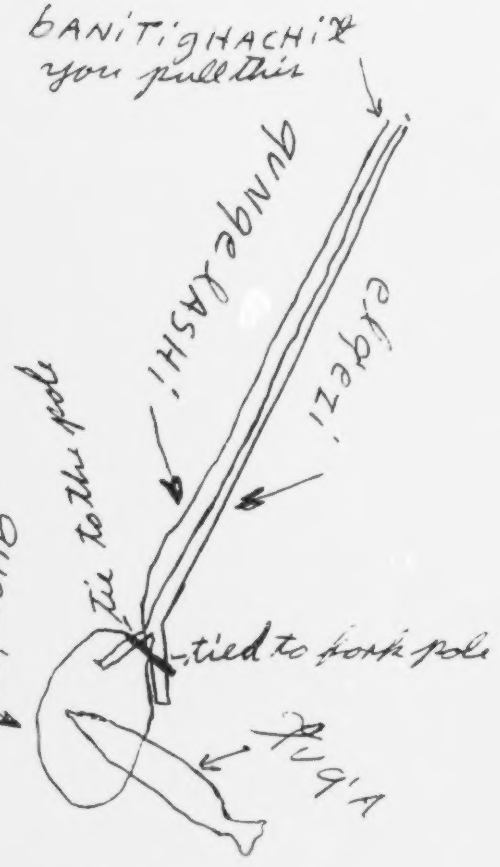
Qunqelashi qunila ch'u quggił niłchi.
You dig up a spruce root and make a snare.

Yethdi quggił gheni daghełnezi chik'a kiyiq' qtgheyesh.
Then tie that snare to the end of a long stick.

Quggił gheni tanitighełdeł.
You hold the snare over the water.

Łuq'a nuduytniłdał.
Hold it over a salmon.

Yethdi naqatghełt'eh.
Then you'll pull it ashore.


bANiTigHACHił
you pull this
qUNge łASHi'
ełqezi'
tie to the pole
quggi'ił
tied to fork pole
łUg'A

Peter Kalifornsky's diagram of a spruce-root fish snare.

4.7
1977:30-31

USH DUCH’ELASHI

[1]Chuq’eya daghel’ich’i ush ken detghełk’el. Yethdi, detgheshax, yethdi yust ghu betsik’ghala bedentghełyesh ch’u niłkadetghełyesh. Beqats’u batghelał. Yethdi deq bak’nitighetsex. Ghetnalggenda gesh detghegget. Yethdi gesh detghełtl’il. Yethdi ush ghetl ił tgheghet. Yethdi k’qałen ił hał ghetghełnen. Yethdi k’k’ula banitnitghelał ch’u qaditigheldeł, ch’u ba shtutgheyuł.

MAKING SNOWSHOES

1You cut soft birch into strips for the showshoe frame. Then you carve it. Then you lash the head frame on the front, and you tie the tail together. You put in the cross braces. Then you pry the front end up. When it's dry, you drill the frame holes. Then you lace through the frame holes. Then you lace it with leather rope. Then you lace the footpieces up. Then you put in the footstrap. And then you put them on and go hunting in them.

4.8
1977:40-42

NELI CH'U NUTNELYAHI QUDULYI

[1]Neli ht'itgheyuł ch'u shishgguna binik yi'ił hutghelchez ch'u ts'elbeni ił k'u. Ts'elbeni ki łuq'u niłk'uch' qudulyi dilan. Bet'una ch'u belukena k'u qudulyi qyeghudełt'ahch' bezaq'ezdli, egeduna, bejiq' dni'ushna, bek'ineshna ch'u qilnełna beł tugh'a egeduna, naqadzila, beghes egeduna. Ch'u ki, didetghełdeł, ch'u ebayi miłni n'at tudetghełdeł, ch'u endahduh egedu, hdadetghelzeł ch'u batuqaghtgheldeł. Beł nu'u nuhtghe'uh. Qes badel'ishna ebayi n'at tudetghelał. Jitqwaq'u, k'tghelch'eh ki'it ch'uki. Kisht'a k'tinlch'aq'da nidiqituł'uł.

[2]Niłdghulghegi bezaq'ezdli egeduna beggats'a ghen bidentghełqił ch'u nzaq'ezdli bekiyditghełdeł.

[3]Shishgguna begek'a ch'u belutuna ch'u biq' chik'a qudulyi qyeghudghełt'ah bedzats'eq'a qil lahna ch'u bezaq' ch'aqeghdelnishna ch'u ki, shanteh begek'a qeyenelqit.

STEAMBATH AND PLANT MEDICINE

1 You go in the steambath and switch yourself with mountain ash, and with wormwood [artemisia] too. There are various kinds of wormwood medicine. They also used the leaves and stems as medicine for toothache, earache, blood infection, swollen eyes and eye pains, foot sores, and aches in the bones. Then, you put them in a cloth and put them to soak in hot water, and wherever it hurts, you put it on as a hot pack, and you put your feet to soak in it. And you wash your eyes with it. And if you have a cold, you soak in it. You take a little in your mouth now and then, but if you swallow too much, your stomach will be upset.

2 For a toothache, you heat jointed grass root and press it against your tooth.

3 They used to make medicine from mountain ash berries, inner bark, and inner wood. People who had bad lungs [tuberculosis] and mouth sores would eat its berries in summer.[1]

---

[1] For other descriptions of Dena'ina plant use, see Priscilla Russell Kari, *Tanaina Plantlore*, 1987.

4.9
new 1975

HEY GEK’A

1Ts’iłq’a łu ch’qinaghiłnik’en tik’teh niqeyniłghel qit’aqyeduniłni ch’aduch’ hu’itulyeshch’ udiyeh q’u.

2Q’uch’a gega neldał hq’u hnunes q’u betiya qusih. Yithdi heygek’a naltun. Yich’hdi dnudniltey ch’u eshdyesh łu.

3Ts’itsatna nuhqulnishch’ heygek’a ghin łu beqa qilan.

LOWBUSH CRANBERRIES

1One time a stupid person was left in the woods alone to find out how he would survive on his own.

2He ate only berries, but he kept getting weaker and weaker. Then he tried lowbush cranberries. He got strength from them and he was able to survive.

3The old-timers say that cranberries are nourishing.

4.10
1984:60-63

QES HK'U

[1]Qes hk'u hbit'uyugh qbedzatseq'a teh t'tunił hzah, ch'u ezhiyi hbiq' i'ushi lah, unhtsah chinahen ghun neli t'iqeyghelkit ch'u ts'elbeni binik ił hqełchish, bets'ix ghu dghełkegh ch'q'u. Elchezi ghen qudulyiq' t'ish. Yadi qudulyi dilan ts'elbeni qbegudałtinateh t'et'ish.

[2]Yethdi hqełnish bekets' ch'u beqanghunateh ch'u bengh'i, yethdi beggunateh ch'u beqatl'nateh, yit htl'egh hdi beghedza quqlan q'u betl'eh ch'u deggech', ch'u qushich'gheł'unch', yet htl'egh hdi dudeq beyida ch'u duyeh beyida ts'ena hqugh, yet hdi bets'iq'a gheyeh ch'u deq niłq'ah bekuggesh ch'u duyeh bekaq'ach'. Gudach' hqghełnish. Ch'u bets'iq'a ch'u qeghdeq k'usht'a qaghna htełchet ghu hqełnesht ghu. Yit shughu chik'enaq ts'iłqech' t'et'ish ch'u t'ilbes. Hqełnish dghu qbegudałtina nghenu'i yighuda gudałtin nuldehi k'u ghuda.

[3]Tuq'i janiq' qyegh ghetnuh. Ts'ił jan, tuq'i tsiq' hqugh gu ts'iłt'an qyani da. Qyenunetuh dahdi hq'ayi. K'isna ch'u ch'anik'na yina k'u k'nuqentutuh qyełnish dghu neli t'uh. Qyaghetnuh niłghenaq'u qunuldush ch'u nuhutelch'ex beyich' ghuda.

[4]Tuq'i jan'i beł k'dilani qyech' ghutnu htl'egh bekets'teh ch'u beggunateh ch'u beqanghunateh ch'u beqatl'nateh ghen qyank'ighudis. Banyighasdedzi ghen bekets'teh ch'u beqanghunah ch'u deggech' qyank'ighudis. Bengh'i ghen gu qeyq' k'inuyish. Qyank'ighudist ghu chik'enaq ghen k'usht'a qbegudałtinach', chik'enaq ghen ghu quqiydełqash dghu.

COLD CURE

[1]To cure a cold in the lower chest before it gets into the lungs and becomes pneumonia, they first take the sick man into the steambath and switch him all over with a switch made of wormwood [artemisia]. That switching creates medicine. Whatever medicine is in the wormwood penetrates into his bloodstream.

[2]Then they massage him, beginning with his fingers and toes and head, then his arms and legs, then after that slowly on his shoulders, his spine, and up to the center of his back, and after that his upper chest and breastbone, then around his navel and up along his flanks, and below his ribs. In this way they massage him. And they are careful not to touch his navel and the area above it. That is where the sickness gathers and forms into a ball. They massage him to keep his circulation going and prevent blood clots.

[3]They work on him for three days. If one man is working on him, it takes three hours each day. If others help, it is less. The women and children help, too. They massage him in the steambath house. While they are working on him, he comes out now and then to rest and catch his breath.

[4]After they have worked on him that way for three days, they wrap bandages around his fingers, his arms, his toes, and his legs. They start bandaging at the fingers and toes and work upward. They wrap a bandage around his head. When they bandage him up, they break up the sickness to prevent it from going through the bloodstream.

[5]Suk ghuhdi qanhyighudisi ghen ghelayi ghedzuni k'eyes. Q'udi hghena hdi tsitsa ghuhdgheɫt'a. Ɫuq'u qyeghun tsak'indalkez da yethdi delu t'qinagheɫdenen yech' henugh teyish.

[6]Yeghu dendelnish biq' t'ilbesi ghen bets'iq'a ch'u beyida hq'aghdeq. Yet i'ush chik'enaq ghen i'ush ezhiyi quqlan hq'u begh'uhqech' yenaɫnish. Bekets' q'aghdeq quqlan hq'u quydeɫqash. Dach'teh qeɫ'ih dghu ughasht'a. Yethdi yeq' k'iduyish, beyida gheyeh chik'enaq ghu t'eghet'at, qbetut' qeɫah. Yeghuda qeyeq' k'iduyish. Ch'u ki k'eldini ghen hch'aqeyneɫdeɫ.

[7]Ch'u heshkegh lutuna tudulyuyi. Yi hghuqeqish. Heshkegh bek'eha ghen qeye'unu qyeghdeɫtl'et ch'u belutuna ghen tuqyedelish. Heshkegh ghen qyedezih. Belutuna ch'u belut'ishch'a yi ghuhdeɫt'ah ch'u yi qyeghuqish. Ch'u bidi qyiɫ'ush ch'u nutbih. Niɫq'a q'u bek'uch' t'yet'ish chik'enaq ghen.

[8]Yet htl'egh hdi begguna ch'u beqatl'nateh q'enyidastkezi hch'aqeyneɫdeɫ. Ch'u yuh qalgheɫ. Ch'u dgheɫdesi beyida gheyeh qyaq'dudechet, ch'itnalt'uni qaɫnigi ey suɏ dizquni, tuq'i ey dink'i eldesi. Gin dgheɫdesi hdi chik'enaq ghu t'ighet'at betut' qeɫah yet niɫahdulniɫni. Yet htl'eghhdi kenhughudza yi tudulyuyi yi hghuqeqish. Ch'u ch'bala lutuna yik'u tudulyuh. Yednish ch'u dink'i janiq' q'u yuh tuduɫ ezhiyi yiq' k'u.

[9]K'usht'a qnilqik'. Begeɫa k'u k'usht'a egedu. Dach'q'u hdelqis. Ch'u dghili kenh yeh qyeɫ delts'ih, yeh dghel'ich'i ch'eɏh nuti bugh ch'eɏ k'u. Ch'u niɫk'uch' nutnelyahi qudulyi iɫ hkut' hul'ih. Ch'u ts'eɫq'i ni'iq' q'u neli ki k'usht'a t'tuɫ'il badituchexi ghuda. Yaghali ezdlan da k'u dgheɫneziq' huɫ tutnesh.

5In the old days those bandages were made of soft tanned skin. In later times they used cloth. When he is all bandaged, then a person with sensitive fingers goes to work on him.

6He feels a ball inside him between his navel and his chest. That is where the sickness has gathered. Slowly he kneads it in from the outside edge. Slowly he breaks it up between his fingers. This treatment doesn't take long. Then, as he is bandaged, below his chest where the sickness was, a pocket forms. That is why he is bandaged. Then they take the other bandages off.

7And the inner bark of rosebushes is made into tea. They give him that to drink. They burn off the thorns of the rose stem and make the inner bark into tea. They scrape the rose stem. Its inner bark and outer bark are steeped, and they give him that to drink. They make his stomach upset and he vomits. Thus the sickness works out of him both ways.

8Then after that, they remove the bindings from his arms and legs. And he lies down in the house. And they put a weight on him below his chest, a flat rock or a bag of sand, weighing about three or four pounds. That weight is to form a pocket where the sickness had been. Then after that, they give him Hudson Bay tea [*Ledum palustre*] made into tea. And spruce bark also is made into tea. He drinks it and stays indoors for about four days, away from the cold.

9He doesn't get a fever. His throat is not painful either. He only coughs. And they stay with him in the foothills, where the air is soft, away from the salt water. And he treats himself with different herbal medicines. And for about a month he doesn't even take a steambath, to keep from being exposed to drafts. Even though he feels quite well, he takes care of himself for a long time.[1]

---

[1] An excellent article on the Dena'ina *Neli* or steambath by Janet Hevly appeared in the *Peninsula Clarion*, Oct. 15, 1982.

4.11
new, 1985

CHEŁ YIK’HGHELIK

[1]Dena’ina cheł yik’dghelik. Ush ken cheł yihdghelik biq’ cheł htułaht. Hzah chik’a ghen qyak’ighułchił ch’u dnalgheji qyeq’ teneł ch’u neli t’uh k’u cheł ił dedel’esh. Limaha htulaht hzah nan k’ushu ghuhtghełt’ah.

[2]Hetl k’usht’a ghuhdiłt’al. Dnigi deyes ghuhtghełt’ah heyteh ghu. Betsen ghen qyinuqyelish nubes qyełchix. Łik’aha k’usht’a ghuhdiłt’al hq’u qyeł k’uhu ghel’eh ch’u hał ił.

[3]Yethdi undat duyeq ghelanen Chickaloon ht’ana Kahtnu ch’agheyik sarguh niłtu nutihdna be’uqa ghela. Yethdi łik’aha k’niq’ ghelu be’uqa’ina tl’egh. Yudut Hope chenhdinłtun tsayan teh yeh dghili teh yetdi Chickaloon sus ten.

HOW THEY STEAMED WOOD

1The Dena'ina used to steam wood. They used to steam wood for snowshoe frames. First, they wrapped cloth around the wood and they poured boiling water over it. Then they let it soften in the steam-bath house. Before they used cloth, they probably used moss.

2They never used sleds. They used moose skins in the winter. They would put the meat inside skins and drag it. They did not use dogs with sleds. They would hunt with dogs carrying packs.

3And that last chief of the Chickaloon people used to come to Kenai to church with his two wives. He would hitch up the dogs to the sled in place of his wives. Below Hope, a valley comes through the canyons among the mountains. That is Chickaloon Pass.

4.12
1977:35-39

ŁIK'AHA NIQGHILIKCH'

1Gini ts'itsatna łik'aha q'aqghelik, ch'u niłk'uch' qyeghu dghełt'ah. Unhtsah łik'aggwa ghun nudultisht yadi k'uhuch'el'ani niłtu niqeyełtishi ghen. Łik'aggwa nlanch' ch'u qeyiłket ch'u qeyeł tik'u yish. Yadi ninya unhtsah qeyeł chitułnił yigheni benan qeytneq'ish. T'iłkeh ch'u łuq'u yadi ninya qeyeł k'uhughel'ih.

2Łik'aha ezgen ghela. Denghełjaq. Yadi ninya ghetuyuł niyitułgheł. Q'u yetghu yitihqun betukda begh tuyuł ch'u ninya yegh chitułnił qech'. Łik'aha dach' qyeghu dghełt'ah. Ezgen ghela.

3Ki k'nuy'a niłtu niqeyghełtigi ghen. Nudeltisht ch'u janq'u łik'aggwa nlanch' ch'u qeyiłket ch'u tik'u qeyełtish. Ch'u k'nuy'a qan ghenes qeyeł tak'deyeł ch'u naqanqeyeltish. T'iłkeh ch'u heyteh ghu k'nuy'a uhu qeyeł ghel'ih. Dena'ina k'iłkedi' eł k'usht'a qeyeł uhu'il'il. Qeyeqan ch'el'ish ch'u yet qech'q'u, shehi eł quqyeghelik, k'nuy'a ghen. Ndahduh nhdałtun yeh ghu heł'ildeł ch'u łik'a gheni yeh ghu ndahduh nituldeł yeh ghu yetl'uyuh q'anudish. Yetghu, qech'it ndahduh nildeł. Yeqech'ghu t'et'ih ch'u be'un ghu łuq'u yaqech'q'u' hqil'ish. Yeqech'q'u' k'nuy'a gheni qyaq'a nihdghełnik.

4Ki łik'a niqghełtik. Yik'u łik'aggwa nudultan ch'u yadi kazhna k'u qanchi k'u lagu yadi ninya daqaghdilggeshi gguna ghes haghetnalzhakh t'qeyeł'ish. Daghełyanh t'qeyełish ch'u benchish

HOW THEY TRAINED DOGS

1The old-time people would train dogs and use them in various ways. When a puppy was first born, they would select it for a certain kind of hunting. While it was a puppy, they took it with them and it went into the woods with them. Whatever animal they killed first, they would rub the puppy's face with it. When it got big, it would hunt for all kinds of animals with them.

2The dogs were good workers. They were swift. Whatever animals they came to, they would bring to bay. They would keep them right there until their master came to it and killed it. That's how they used dogs. They were good workers.

3They trained other dogs to go after beavers. After it was born, while it was still a puppy, they took it to the woods. They pushed it into the water near a beaver lodge with a stick, and they brought it back. It grew, and in winter they would hunt beaver with it. The Dena'ina didn't hunt beaver with traps. They opened up the lodge and pulled the beavers up with a hook. Wherever there were tunnels, where the beaver hid, they would go following the dog. Wherever it scratched, they went. Thus they found all the holes. In this way they hunted beavers.

4They raised other dogs. When a puppy was born, they sharpened a bone from a lynx, or maybe a porcupine, or whatever kind of animal climbs. They made it sharp, and with it they pierced the tip of the puppy's nose. Then it went in the woods with them. Whatever

gheni qyegh qiniyeł yus benchish ghen. Yethdi qeyeł tik'u yish. Yik'u k'eghes gheni yadi ch'wala aqaghnuyit qyinida, qeyeniqiynelt'eq'. Esni niqeynult'eq'da esni aqaghniyith ht'eytułił. Chuq'eya niqeynult'eq'da chuq'eya aqaghniyith teytułit.

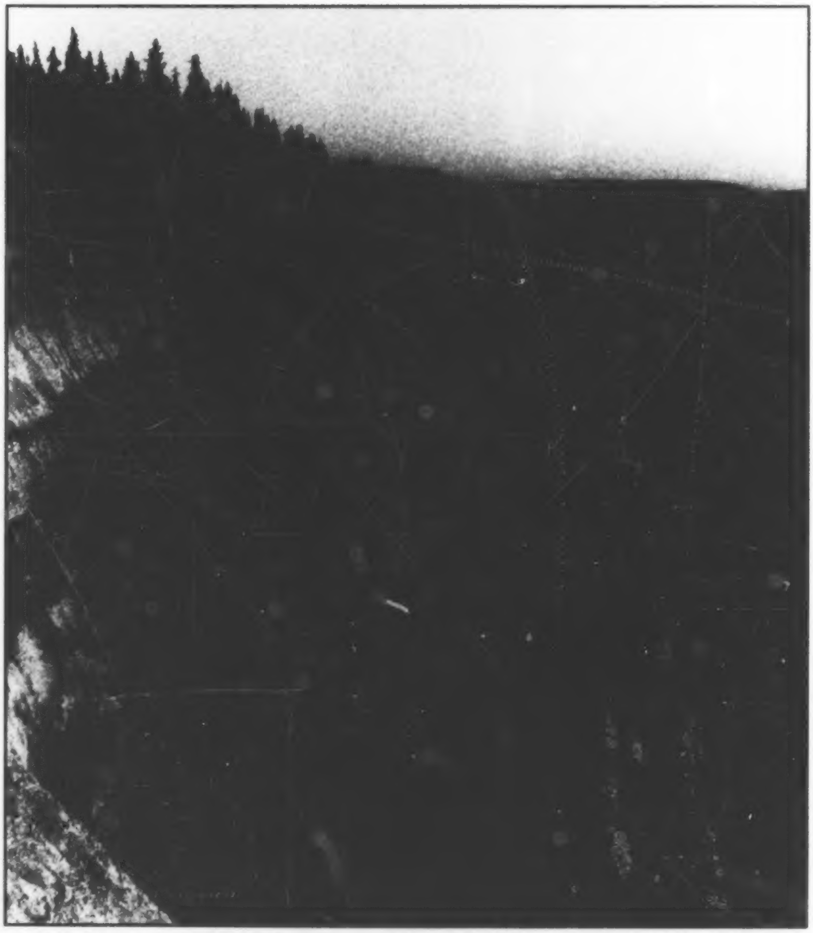
5Dach' łik'aha niqghelik. Suk Dena'ina qeyeł k'uhughel'ihi.

Peter Constantine, Peter Kalifornsky's half brother, in Tyonek. See stories 4.6 "Spruce-Root Fish Snare" and 5.15 "The Kustatan People, A Hunting Story." Photo by Priscilla Russell, 1979.

BEST COPY AVAILABLE

tree they wanted it to chase the animal up, there they drove the bone in. If they drove it up to a cottonwood, that would make it chase the animal up a cottonwood. If they drove it up to a birch, it would chase it up a birch.

5Thus they trained dogs. The old-time Dena'ina used to hunt with them.



Cook Inlet Bluff south of Kenai, near Ninilchik. Photo by Alan Boraas.

4.13
1977:26-27

QUTSAGHEŁ'I BAYDALGI

[1]Qelghen ghenes qigh'i qunudgheł. Tukegh daghełdeq, ch'u yighen, beq' k'gheyuk. Yighen, ch'u qyaghenesh, ch'u qutsagheł'i ghen heł il qyentuggezh k'qtnełt'eh. Ts'iłghetna qutsagheł'i dghełkeghi baydalgi niłtu. Qutsagheł'i ghen qeyegeła qeyaqeghdiłchish ch'u bebis ghen qyiyeł ch'u duqeyeduyish ch'u łuq'u nił'anqeyenulyish.

[2]Nutu'idush qun nuk'utuyghalkit ch'u Qelghenq' naqaqeyeghelket. Benutudelnish. Yethdi quqeyedelish. Yet tunqghetnish. Yethdi bedeyes ghen, dihuqeyede'ish ch'u k'isna q'unqeydełqish baydalgi niłtu. K'eyes gheni, łuq'u tlegh ił qeyełtlih. Undat beq'estsiq' quqeyedghuqish. Denshun unhtsah qyełchixt. Beghech biq' idel'ih.

THE SEALSKIN BOAT

1Down below Kalgin Island a sandbar comes up. During minus tides it's exposed, and seals used to gather there. People approached the sandbar and clubbed the seals below their eyes with clubs. They took twenty seals for a big sealskin boat. They pulled out the seal's throat and blew up its stomach, then tied it up, and tied them all together.

2When the tide came in, the "raft" of seal carcasses would float, and they would beach it at Kalgin Island. When the tide went out, they took the hides and went home to the village. There they removed the hair from the hides and the women sewed them together. It was for a skin boat. Then they sewed around the skin boat. It's pretty when it's first made. The ribs inside are visible.

NUTIHA DENA'INA K'Q'AK'ELIK'A
TWO DENA'INA LOVE SONGS

Come to Me
Un'i
Come to me

Ada ndgheshnin.
Love I said to you.

Ndahduh k'ushu qch'aninyu
Where ever maybe you come from

q'u sha ninyu.
you come to me now.

Un'i,
Come to me

Ada ndgheshnin
Love I said to you

Ndahduh quk'e'ush hk'ushu qch'aninyu.
Where the sun rises maybe you come from.

Shqenaga k'usht'a baq'ayinizdilnik' hq'u
My language don't you understand but

Un'i
Come to me

Ada ndgheshni.
Love I said to you.

The Dogs are Barking
Łik'aha łik'aha tsadilghuzh da.
Dogs dogs start barking.

Yenenshla yenenshla shidgheni da.
That's him, that's him thinking of me.

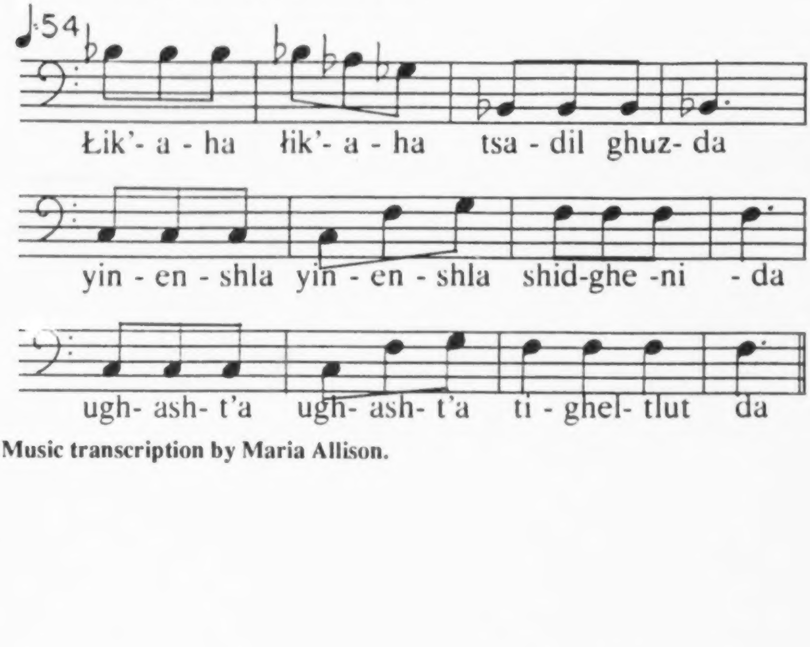
Ughasht'a ughasht'a tigheltlut da.
Right away, right away you run out.

Łik'aha łik'aha tsadilghuzh da.
Dogs dogs start barking.

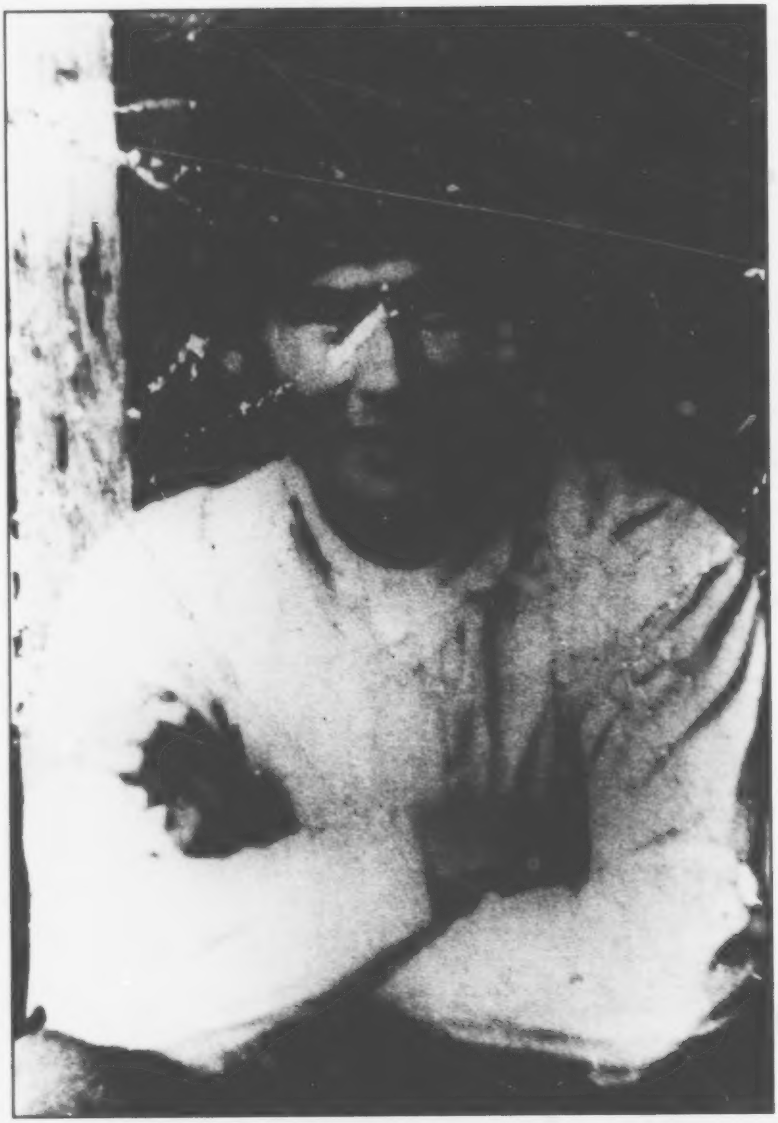
Yenenshla yenenshla shidgheni da.
That's him, that's him thinking of me.

Yenshlaq'u yenshlaq'u tghelał yi da.
That's me, that's me, that will be me.

Ughasht'a ughasht'a tigheltlut da.
Right away, right away you run out.


♩.54
Łik'- a - ha łik'- a - ha tsa - dil ghuz- da
yin - en - shla yin - en - shla shid-ghe -ni - da
ugh- ash- t'a ugh- ash- t'a ti - ghel- tlut da

Music transcription by Maria Allison.



Maxim "Max" Chickalusion, Peter Kalifornsky's mother's brother in the 1910s. See Brooks and Kuppler (1948: 166-69) for a poignant anecdote about this man in 1914.

Chapter 5
Dena'ina Qghelahch'
The Way the People Were

This section groups together Peter Kalifornsky's writings about legendary, semi-historic and historic people and events (5.1-5.4), or people he has actually known.

Peter Kalifornsky regards the two-part story, "*Qezdaghnen Ggagga,* The Kustatan Bear" (5.20 and 5.21) as the most complex and demanding of all of his writings. These stories are introduced in 5.19 to convey their ethnohistoric importance.

5.1
1977:71-73

SHIHBET’ CH’U BEQATL’NAŁKESA

[1]Beqatl’nałkesa Qezdaghnen beqayeh qghela. Ezge qghela łu. Shihbet’ hdi Dusdubenan’at beqayeh qghela.

[2]Beqatl’nałkesa ghun be’uya ghen łu qanchi list binestyetl’h ch’u qutsagheł’i bis k’u. Ush ghen betl’ubugh naqaydaltunh. T’eyeł’ish ch’u Qezdeghnenh ch’u Nik’ilent qech’ niłdeq nughelduk ush’at.

[3]Shihbet’ q’ishqa qeyełnihi łu begh hdghela. Be’uya ghen ggagga k’ehik’ełtseł’a beqatl’uh qenidiluh t’ghet’a dghili nanq’h niłtu.

[4]Ch’u Shihbet’ egh gheyuk ggul niłtu. Dusdubena tuq’atl’u beqayeh qghela. Yetghu neli snuhdelish. Ch’u qeyeqendiyeł. Shihbet’ ch’u Beqatlnałkesa ił htejeh benbugh. Neli nutsatnilqish iłq’u Shihbet’ benbugh naqadulggish Beqatł’nalkesa hdi. Łuq’u neli t’qeł’ih. Yethdi nulggesh. Dach’ qegh nuhqulnish. Denqenghełget łu.

SHIHBET' AND BEQATL'NAŁKESA

1*Beqatl' nałkesa* [literally 'spearing legs'] lived at Kustatan. He was a champion, they say. As for *Shihbet'* [literally 'endurance athlete'], he lived at Tustumena Lake.

2*Beqatl' nałkesa* had some snowshoes made of inflated porcupine bladders and seal stomachs. The inflated parts extended around the bottom edges of the snowshoes. He would put them on, and he would walk across [Cook Inlet] on snowshoes from Kustatan to East Foreland.

3*Shihbet'* had what they call "banjo" snowshoes. His snowshoes had brown bear fangs inserted into the bottom to grip on mountain sides.

4*Beqatl' nałkesa* went to *Shihbet'* to race. *Shihbet''s* village was at the head of Tustumena Lake. There they fired up a steambath, and they kept the fire going. *Shihbet'* and *Beqatl' nałkesa* started running around the lake together. While the rocks were heating up, *Shihbet'* would run around the lake with *Beqatl' nałkesa*. Then they would all take a steambath. Then he *(Shihbet')* would run again. This is the story they tell about them. They were swift runners, they say.

5.2
new 1985

TAŁIN CH'IŁTANT QATSINITSEXEN

[1]Tałin Ch'iłtant łu ts'ełt'an łu tuq'i janiq' entuldaq. Ch'anizet ch'u, "Niłk'uch' qbegh k'qilan.

[2]"Ełnen quq' gu nuh hnuqał miłni n'at ch'u k'kegh'i badi ka'a ch'u yuq' nuqghunesh.

[3]"Ch'u nak'uch' hnahdelghesh. Ggazhi nes denqidałkegh ch'u yuh ghu niłk'uch' k'qilan. Yuh ghu k'u qich'ul. Niłk'uch' gheli k'qilan. Yadi benqeli di.

[4]"Yadi ka'a k'dełtetl' ch'u dastgedi ch'u daz'i. Ch'u quht'ana niłq'ach' hqighazjaq'. Ezgach' gheli sht'a nuqulyał.

[5]"Ch'u ts'ił qenq'a qiz'unt dghu qashełdin'u. Ch'u quht'ana ghuna dach'q'u ch'enhqinałnik' ch'u yadi ninyaq' dehdalts'i ch'u yik'u qbeł nuyujeh.

[6]"Ch'u łuq'a ghen k'u deltetl'i badi n'at dandashchuq'. Yi k'u ch'at qyegheł'anidi. Qił ezgach' gheli sht'a qatsinestsey," dgheni łu.

[7]Ntaldaq ch'u ki k'usht'a ch'a'izeł łu.

THE ONE WHO DREAMED AT POLLY CREEK

1 At Polly Creek there was a man who slept for three days. He woke up and he said, "Things will be different."[1]

2 "They go around on the land. In the water they have huge ships and they travel around in the sky.

3 "They talk different from us. Their buildings are large, and inside there is everything. Inside it is bright. Everything is there.

4 "There is an immense thing with smoke and fire. And the people were in two groups. Their movements look dangerous.

5 "There is one building where it is noisy. And those people are acting crazy. They are sitting on some kind of animal. And it is running around carrying them.

6 "And salmon are loaded in this boat that makes an exploding sound."

7 He went to sleep and did not wake up.

---

[1] This is a prophecy of the coming of the white man. Such stories occurred throughout aboriginal Alaska.

5.3
1977:74-77

BAQTLAGHAQ[1] DGHUNI

1 Baqtlaghaq ghun łu dghuni ch'ełchixi łu dutnik. Bekilaqa ił dghuni gheteyish, ch'u łuq'u Dena'ina qyegh hughdelts'ih. Niłq'ahqeyadeł ch'u qeyełkit bekilaqa ił. K'usht'a chihqeł'ik' ch'u shtunuk'hnełt'eh. Baqtlaghaq qyenełt'ih ch'u bengh'i egedu nel'ah qaduk'duneshi ghuda. Ch'u chik'ish qyułchin daghelts'eni ch'u dghuni ghetaznu baydalgi n'at.

2 Yus tiq'a ntudulnen. Naqak'hnul'ił ch'u qeł ch'ahnijaq' ch'u yus nuh'inihtaldatl' baydalgich' ch'u Baqtlaghaq unhtl'uyeh nidalnen. Tak'inshłq'aq' hninasju. Qyetl'izhjaq' ch'u qyaniłnik ch'u qnitsighełqey. Bechik'ich'a ka ghen qnidulnen. Yi'ił qyighetneq.

3 Bekilaqa ghuna "Naduyeq'a ch'at' ch'tul'ił?" qetni.

4 Yet niłqundi ts'iłt'an bini k'ilanen yeh nutastnu ch'u qegh tughaznik. "Shduyeq'a uhu tughanshnik shit'i," qełni.

5 "Ch'aduch'q'u nu'itighelkeł" qyełni.

6 "Shi shełkit," qełni. "Ch'at' ch'ulah shidehni yaqech' t'eshełah. Duyeq ghunhdi nutełnash," qełni.

7 Yet niłqunhdi tubugh qeł tsenhdidatl' ch'u Baqtlaghaq bechik'ich'aka qeyenunqidghechet ch'u nuhtałnu. "Ki nagh tunghentnik da ada'ił nagh tgheyuł," qyedgheni. Baqtlaghaq unhsah daghelts'eni chik'ish łchin.

---

[1] The name *Baqtlaghaq* is of Eskimo origin. This story probably dates from the time when Kustatan was disputed territory between the Dena'ina and the Alutiiq. Kari (1988) discusses the locations of stories of Dena'ina altercations with Eskimo peoples.

BAQTLAGHAQ THE WARRIOR

1*Baqtlaghaq* was the war leader of his people [the Alutiiq of Lower Cook Inlet]. When he would go to war with his people, the enemy would watch for him and corner him and capture him. They wouldn't kill his people, but they would club them and drive them home. They would club *Baqtlaghaq* on the head and he would get a headache. So he got wise. They made a hat for him, a hard one, and he went to war in his skin boat.

2The tide was out on the mudflat. They were sneaking ashore. And the enemy rushed out to them. They turned back, afraid, to their skin boats, but *Baqtlaghaq* was left behind. He couldn't get out of the mud. The enemy caught up with him and pushed his head down in the mud. His big hat stuck in the mud, and they captured him.

3Then his people said, "What will we do about our chief?"

4The next day one man, a brave one, went back there and approached the enemy people. "I myself have come here for my chief," he told them.

5"How would you take him back?" they asked him.

6"Take me," he said to them. "Whatever you plan to do to him, do that to me. Send the chief home."

7The next day they took them down to the beach and they put *Baqtlaghaq*'s big hat on him and sent them home. "When you come back to us, you had better come as a friend," they told *Baqtlaghaq*. *Baqtlaghaq* made the first hard hat.

5.4
1977:50-55

GUJUN SUKDU

1Gujun be'izhi hdghelanen qyighezhih. Gujun tik'teh ezdu ch'u k'uhul'anhq'u. Qyaniłghalyu ch'u qyech' dghuni łchin. Beqayeh beł ch'indahna łuq'u haq'anihdinłnen.

2Yin kił tik'u nu'il'ets. Ki k'ushta quht'ana tunu'idul ch'u ndahduh qayeh tsenk'tnil'ish ch'u qut'ana chił'ish ch'u qyech' titenłchix hqegh k'tnel'ish ch'u chiqeł'ish. Nalaq'a dulniłni qeyenudetnish.

3Ses Qilantnu łu ghedu yet łu zuluda qił'un ch'u nuji da ghen zuluda yidatninłk'ugh ch'u zuluda dugul łchin. Ch'u qut'ana yeł chigheł'ik.

4Shanteh ghu qayeh k'tnel'ish. Q'ut'enteh qghenaqun ntaldaqna ghuna hjiyiq' nitsayił "Gujun dini," qełnih. Gu qyan qetnih. Nuji da ił ch'ehnełkes ch'u ki qayeh niyu ch'u ch'anik'en kił ighetneq ch'u duyeqch' yeghnink'dinlu. "Gujun dezhuni ił naghniyu," bedetghenił.

5Ch'u qegh niyu, "Nanink'dighelyani yighuda shughu negh neshut'i," yełni. "Yaghali," yełni. Yadi uhu t'etnih yech' di'uyi łuyi łuq'u qeyeghuk'ełket ch'u neli ni, ch'u neli qyusnudghelu.

6Ch'u duyeq ghun hughdalts'ina qełni "Neli tl'aghnu ht'iyush

THE STORY OF GUJUN[1]

1 There was a man named Gujun. He was staying out in the woods, hunting and trapping. All the people got together and made war against his village, and they killed all his people.

2 After that happened, the man (Gujun) went back into the woods and never went back among people again. Wherever there was a village, he would sneak in and kill people. They made war against him, and he would sneak in and kill them. They tried to get him, but they couldn't.

3 He stayed at Upper Kenai River. There they say he found gold, and he tamped a sheep horn full of gold and heated it, and he made a gold axe. And he killed people with it.

4 In summertime he would sneak toward towns in the morning when people were sleeping. He whispered in their ear, "Here's Gujun!" That's all he said. And then with the sheep horn he clubbed their heads in. One time Gujun came to a village and captured a young boy, and told the boy to take a message to the chief, saying, "Tell your chief Gujun has come with kindness to visit you."

5 He (Gujun) went to the village. "I want to leave a message with you; that is why I have come to you," he told him. "That's good," the chief told him.

6 Whatever Gujun asked for, whatever he was hungry for, they

---

[1] Osgood 1937:188-189 has a brief version of this story, spelled "tuc-kun."

da iti'ihgget," hdgheni. Ch'u ht'iyush ił ht'itsagheyel qunghejuł ił tl'aghnu qungheju.

7Ch'u yet htl'agh hdi qeł nuqelnek, "Ch'aduch' hghuda qut'ana chigheł'ik? Shqul hq'u sheł ch'indahtna łuq'u haq'anihdinłnen. Yeghuda shughu q'aza nuk'danlchin ch'u ezgenen k'usht'a chishtułnil. Ch'anik'en shyich' nu'itulkeł," qełni. "Q'udihdi qut'ana chich'eł'ishi ninanlten. Di q'udihdi negh nink'danlyu. Ki k'usht'a shu huqel'anda shik'u k'ebegh ghuztghesh'il." Dach' yedgheni.

8Ch'u Tulchina qughesht'a huqital'un. Qutsagheł'iq' qaqelyash niłnutsiqalyuh. Ch'u q'adughadatnu ił betl'agh qyan qilan Chaqenq'a jeghłiq' qegh'iltlet shtuhudalt'eq'.

9Ki yet qizdlan ch'u ch'anik'en k'etsałen ghe niyu ch'u "Zuluda dugul gin ił qyuntghełił ch'u chishiłnah," yełni. "Ch'u duyeq ghun "Gujun chi'ełyuq" bedetghenił." Ch'u chik'aq' yanitnadechet ch'u yenałqeł ch'u chiqiłyuq.

10Kił ghun "Gujun chi'ełyuq," duyeq dgheni.

***Yaghanen Dghili*, the Kenai Mountains from the flats north of Kenai.** Photo by Alan Boraas.

gave to him. He asked for a steambath, and they prepared a steambath for him. And the chief told his guards, "If he backs into the steambath when he's going in, or if he comes out head first, it means he's dangerous, so spear him." But when Gujun went into the steambath, he went in head first, and when he was coming out, he came out backward.

[7]Then, after that, Gujun told them his story. "This is why I killed people. I was not at home, and they killed all my people. That is why I avenged them and a strong man wouldn't kill me. A boy will end my life," he told them. "Now I am tired of killing people. Now I leave all my deeds and reasons with you, that you may not hunt me anymore. And I too will leave people alone," he told them.

[8]The Tulchina [Water Clan] guarded themselves very well. They lay like seals, with one man's head one way and the other's the other way. When Gujun got through talking to them he was gone, and there was only his trace where he had been. Gujun had jumped through the smokehole of the house, and he got away.

[9]Time passed, and Gujun came to a young boy chopping wood. "I'll pay you with this axe if you'll kill me," Gujun told him. "Then you go tell the chief, 'I killed Gujun.'" And he lay his head on the log, and the boy chopped him and killed him.

[10]"I killed Gujun," the boy told the chief.

5.5
1977:9-10; 1983a;
1984:85-86;1990:36-40

UNHSHCHEYAKDA SUKT'A

[1]Unhshcheyakda be'izhi hdghelach' Qadanalchen. Gin unhshcheyakda sukt'a, ch'u ch'aduch' hghuda ki k'usht'a qetitl' qilal.

[2]Yus qayeh q'anqeydul'uk ghu, taqiynin'un ch'u Naq'eltanich' talghel ch'u duhdeldih bek'eshchegiq'. Naqan'ijut qyaqeydin'uni be'izhi Kalifornsky.

[3]Ch'u gu naqan'ijut ghu Fort Ross, California qech', betukda ghun duyeq ghela ch'u bequsil. "Yin tl'egh duyeq enlan," qyełni.

[4]Hq'u "Qil," ni.

[5]"K'usht'a duyeq eztghelal da, nach'anildush," qyełni. Ch'u beł ch'indaqna ighedneq ch'u Unhghenesditnu niqayehqit'un. Be'izhiq' qak'hdin'un Kalifornsky Qayeh.

[6]Yet hch'a'iyusht quht'ana hdgheni: "Bech' ch'elyuyi bełenh tgheh'uh, hq'u Naq'eltani qilan bech' tulyułi, yi unhtsah ełnen quq' łuq'u," hdgheni łu.

[7]Ch'u Yaghanenq' gu ki duyeq qighestle, ch'u ki qetitl' qusil. Ch'u Unhghenesditnu sergu nihqini'un ch'u Qezdaghnen k'u sergu nihqini'un.

MY GREAT-GREAT-GRANDFATHER'S STORY

1My great-great-grandfather's name was *Qadanalchen*, 'Acts Quickly' [literally 'bounces up and out']. This is my great-great-grandfather's story, and the reason why there came to be no more potlatches.

2When they took him Outside [to Fort Ross, California, a Russian colonial post], they baptized him and he began to believe in God and to learn to write. When he returned, they gave him the name Kalifornsky.

3And when he returned here from Fort Ross, California, his father, who had been chief, had just died. "You next, be chief in his place," they said to him.

4But he said, "No."

5"If you won't be chief, leave the tribe," they told him. So he took his relatives and founded a village at "Last Creek Down" [*Unhghenesditnu*] which they called Kalifornsky village, from his name.

6When he was leaving, he told the people: "Keep on respecting the old beliefs, but there is God to be believed in; that is first of all things on earth," he told them.

7And here on the Kenai Peninsula there was no longer a chief, and there were no more potlatches. And at Kalifornsky village they built a church, and also at Kustatan they built a church.

[8]Yet łu dghuni qghelah łu, ch'u shcheyakda gun k'ghudgheni łu: "Hugh ch'qeshdnik' da q'udi shqtustle. Shnula dghełkegh da, q'udi shqtustle. Shchutl'a dghełkegh da, q'udi shqtustle." Dach' qya nuqulnish en'ushna.

[9]Shcheyakda yin k'u Nikanalguk be'ulten niłtl'eghq'u qbequsil 1926. Yethtl'egh Unhghenesditnu dnaqusil. Qech'il'eq'na Kahtnuh hdaqilchet.

[10]Q'udi k'uych'en'i tsiq'a yeh qełu. Hq'ech' qenink'danshel.

8 At that time, there were disputes over territory, and they say that great-great-grandfather of mine gave the people some advice: "If I were careless, I wouldn't be here now. If I were one to worry so I couldn't sleep, I wouldn't be here now. If my stomach were big [i.e. greedy], I wouldn't be here now." That is what the old people told about him.

9 My grandfather, Alex Kalifornsky, and his partner Nickanorga, too, died one after the other in 1926. After that there was no one at Kalifornsky village. The survivors moved to Kenai.

10 Recently, I found the graves there at Kalifornsky village. I set crosses over them.[1]

---

[1] In 1916 the U.S. Coast and Geodetic Survey established the map name of Kalifornsky as "Kalifonsky." For years, members of the Kalifornsky family had the pronunciation and the spelling of their surname altered to conform with this map name. In 1981, the Alaska State Board of Geographic Names changed the spelling of "Kalifonsky" to "Kalifornsky." A year or so later the road signs on Kalifornsky Beach Road were also changed. See Kari 1983.

5.6
new 1991

QADANALCHEN K'ELIK'A

Ki q'u ke sha nuntalghatl'.
Qint'a hk'u, q'iłdu ki.
Shesh t'qełani.
Shi k'u ki.

QADANALCHEN'S SONG[1]

Another dark night has come over me.
We may never be able to return home.
But do your best in life.
That is what I do.

---

[1] Peter Kalifornsky's great-great-grandfather, *Qadanalchen*, composed this song while he was at Fort Ross, California sometime between 1811 and 1821. It is said that he was not sure he would ever get back to Cook Inlet, and to ease his loneliness he would sing this song. As he sang, he would take from a small bag a bit of soil he had brought from his home village, and he would rub the soil on the soles of his feet. This was a customary Dena'ina practice to ease the pain of homesickness.

5.7
new 1986

SHCHEYAKDA K’UNDET EGH

[1]Ts’ił gu heyi daghesediq’ ninya beq’ahnitu. Quht’ana hdichin. Łitl’en qiz’in uhu htaznu. Ch’u qiz’in qilant tuqghaznik. Unhshcheyakda Nik’analguk ił hdnil’an iła tiq’ ghu łuq’u hdididił. Ch’u shcheyakda Nik’analguk ił quht’ana ghuna “Dghayi, qiz’in ch’elqadigu,” hqetni. “Gu qilch’ t’qit’a,” hqetni.

[2]Hq’u quht’ana hdichin. K’usht’a qaduhhdinesh. Ch’u qiz’in ghen qyelqat ch’u ghu nutu’idun ch’u łuq’u yach’ qiqel’ah ch’u łuq’u qbaq’a nihdalnen.

[3]Shcheyakda ch’u Nik’analguk q’uch’a hch’ashishch’k’diluna łu. Ch’u ki k’uhu l’anna ił niłhdelisht tuqghaznik. Ch’u yet tl’aq’ Ułchena t’qbiluq. Ch’u beyiltenen ił q’uch’a k’dughedaqna łu.

[4]Qadanalchen be’izhi.

ABOUT STARVATION IN MY GRANDFATHER'S TIME

1One time during a long winter all the animals disappeared. The people were starving. In the spring they went for clams. They all went down to the tide flats. And my grandfather and Nikanorga told the people, "Be careful, don't eat these clams. They look bad," they told them.

2But the people were hungry and they didn't listen to them. And they ate those clams, and when the tide rose, they began falling down. And they all died.

3My grandfather and Nikanorga survived. Once again they went out with a hunting party. They came to a camp, and that night an Aleut [Alutiiq] war party landed. He and his partner were the only ones who survived.

4My grandfather's name was *Qadanalchen*, ['Acts quickly' or 'He springs up as the arrow springs from a bow'].[1]

---

[1] Peter Kalifornsky notes that both his great-great-grandfather and his grandfather had the name *Qadanalchen*.

5.8
1984:82-83;1990: 36-40

GUN TAHDNA SUKT'A[1]

1Tahdna Dena'ina gheyish ch'u ts'iłguhdi tl'aq' k'isen ghe ht'ik'nul'in ch'u ntaldaq. Ch'u q'ut'en en'ushen, "Eytałqun," ni ch'u gun Tahdna "Eytałqun," dgheshnini hq'u "Eytałggiq," ni. Ch'u en'ushen ni,"Gun qilch' qenash, ełyeł!" ni, ch'u qyiłyeł. Ch'u hugh qetnash, "Htughelduni," qełni.

2"Yaghali, ch'itułkeł, hq'u qit'a'idetihni chat' tut'ał," qetni. Ch'u beł yaghali.

3Qyighedneq ch'u hdukaq' qyesh t'uh niqildatl'. Ch'u k'usht'a ch'qidisdnik'. Chik'a tsał ch'u neli snudelash, ch'u tik'teh nughedełna ił q'anudish.

4Ts'iłguhdi ggagga egh hnidatl' ch'u qyiłdesh ch'u nałquyi ezdlan. Ch'u qyuhuhtalyu. Qyeghe'an kunastan. Qyeghnk'nal'in. Ch'u Tahdna ghun ni, "Kenaitski zuba herashu gavared, zuba herashu gavared." Ch'u beł duy'i q'aditin ił yizgget. Ch'u beł tl'uydetalnen ch'u beytałt'eq', ch'u ggagga yesh qa'ilts'et, ch'u yet q'u eztan. Ch'u ggagga ghen ki q'u chinuqyiłyuq. Ch'u yethdi ni, "A, a, strashna," Tahdnaq', "A, a, strashna," ni.

5Ch'u yet ggeghet qizdlan ch'u Dena'inaq' duhdgheldihni t'an. Ch'u k'etnuh hdugh q'angheduk ch'u nu'iju. Dałika'a ghe

---

[1] This story is important as a description of Russian-Dena'ina communication in the 19th century. Whereas many Dena'ina learned Russian well, few (if any) Russians learned Dena'ina.

THE RUSSIAN'S STORY

1A Russian visited the Dena'ina from time to time. And one time at night he sneaked in to a woman, and he went to sleep. And in the morning, an old man said, *"Eytałqun,"* ['it's morning,' the traditional Dena'ina greeting], and the Russian tried to say *"Eytałqun"* but he said *"Eytałggiq."* And the old man said, "This guy talks badly, grab him!" So they grabbed him, and he spoke for himself. "I want to be a member of your tribe," he told them.

2"All right, we'll take him, but keep an eye on him to see what he'll be like," they said. And the Russian was glad.

3They took him in, and he took a place by the doorway [a subordinate position]. And he was not lazy; he cut wood and made steambaths, and he went out in the woods with the hunters.

4One time they came to a bear, and they shot it with arrows, and it became crippled. They looked for it. They saw it lying down. They sneaked up to it. And the Russian said [in Russian], *"Kenaitski zuba herashu gavared, zuba herashu gavared"* ['the Kenai people say the hind end is good, they say the hind end is good']. And he speared it in the hind end with his spear, and it twisted with him and threw him, and he landed alongside the bear, and there he lay. And when they had killed the bear, then he said, *"A, a, strashna,"* ['dangerous'] in Russian, *"A, a, strashna,"* he said.

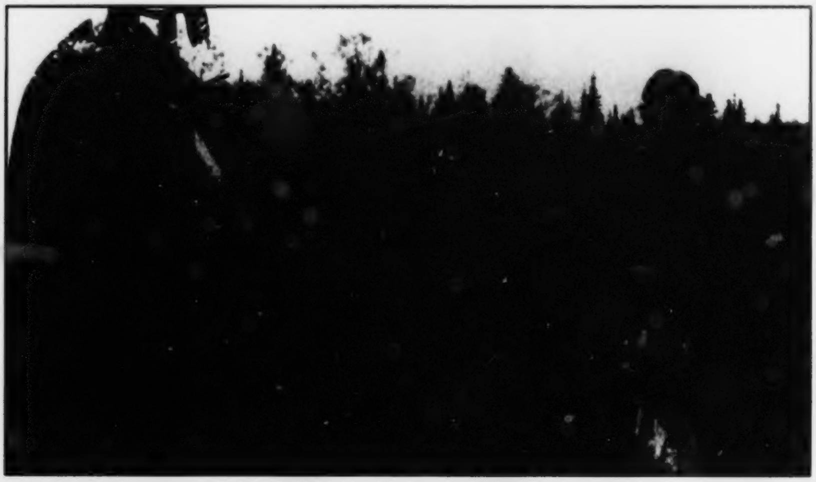
5And after that a long time passed, and he tried to learn the Native language. He walked on the riverbank and came home. He nuqghelnekni t'an. "Darlika xen k'erkat k'erkat xu shwaraka dumashwil," dach' dunini "Dałika'a ghen k'elqat k'elqat ch'u ch'wala ka'aq' dudnalnen."

6Ch'u ki guhdi qiz'in tunhdal'un. Ggazhi qyełnihi yi t'uh hdults'i deq dazluyi t'uh qiz'in yet beł k'ezqun. Ch'u tl'aq' ghu qiz'in ghen "Sh sh," ni. Ch'u udiki k'isen ghun yitni ch'u yehghu nudulnesh. Ch'u esdghuga idits'igheyel ch'u bayghedghach, ch'u yich'adadzet ch'u tazel.

A sign made by Peter Kalifornsky to mark the graves of his ancestors. Photo by Alan Boraas, 1990.

tried to tell a story about a big eagle. *"Darlika xen k'erkat k'erkat xu shwaraka dumashwil,"* was how he tried to say *"Dałika'a ghen k'elqat k'elqat ch'u ch'wala ka'aq' dudnalen"* ['This big eagle was eating and eating and landed on top of a big spruce tree'].

6And another time they brought home shellfish. In the place they stayed, which they called the *ggazhi*, the clams were in a container under the shelf platform. And that night those clams went *"Sh, sh,"* and he thought it was a girl. So he felt around in the dark and got his finger into a cockleshell, and it bit him, and he got scared and hollered.



Evan Jackaloff and family about 1890. H.M. Weatherbee Collection, Album #1 (acc. #866-29) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

BEST COPY AVAILABLE

5.9
new 1988

KAHTNU DENA'INA EGH, PART 1

1Q'udi shghuk'dunich' k'usht'a qit'aynesil, guna sez'a'ina, ch'u Chickalusions, ch'u en'ushna, shtukda. "Gin dach' t'enlah, yi t'enlah," k'usht'a shhdinil. Qghednu dghu, "Gin dnil'an," qyan shhdghenih.

2Q'uch'a yadi ninya qyeghusłtish dghu qyeł dnish tutnitutq'ashi k'u. K'deyes ch'aduch' hnunes bech'ak'ghetucheł. Ch'u ch'aduch' dihu qyede'ish ch'u qyedeseh.

3Ch'u guna tuq'ina niłch'indaqna Chickalusions elgheji qbegh qghela. Sustenh ben teh qyeghudghełt'a. Ch'u tuq'ih biqidin baydalgi Tika'ahtnu qyeghudhgełt'a. Guna undat k'eyes badi ghudghełt'ana ey guduh.

41933 elgheji zełchin. Niłq'atighetunt k'etnu bahkaghdeshnik tułchuda uhu ch'el'ani ghe. Kahtnu batunghanshnik ch'u tubugh ninełggat ch'u shtunighel.

5Tik'teh k'uhughel'ih. Qadi łuq'u ghenelggeni, onions, vegetable, cheese,, milk, fish, fruits.

6Guna undat Dena'ina, k'eyes ch'u ush egh ghudnuhna qbe'uqa k'u. Alex Sunrise, Knik Pete, Feodore Sasha, Max Maxim, Nick Murphy (Quten), Simeon Sacaloff, Nick Kalifornsky. Ch'u gun qichi Tanya undat k'eyes dghesah, ch'u dukłi chik'ish ch'u hegh nasdedzi ts'ah egh ghudnuh 1950. Yin tl'egh k'eyes ch'u q'unch'k'dałqushi q'ahdulnen.

7Guduh Kahtnu gu tinitun qizlan ch'u cars qizlan. Ch'u łik'aha nuhutelch'ix. Q'udi ggul niłtu qyiten. Ch'u ki ch'aduch' beghuhdułt'ał?

ABOUT THE KENAI DENA'INA, PART 1

1 Here I did not know I was getting trained all the time from my uncles, the Chickalusions, the old people, and my dad. They did not tell me, "Do this," or "Do that." They would just tell me, "Watch this," when they worked.

2 They knew how to skin an animal so as not to damage the skin. They knew how to get more use out of the skin. And they knew how to remove the hair and tan hides.

3 The three Chickalusion brothers had a canoe. They used it overland, going from lake to lake. And they used a three-hole bidarka on Cook Inlet. They were the last ones to use skin boats around here.

4 In 1933 I made a skin boat. Up at 'Where Trails Intersect' [Gene Lake] I came down the creeks hunting for muskrats. I came back to Kenai in it and left it on the beach. I don't know what happened to it.

5 I would go hunting out in the woods, using dry foods, onions, vegetables, cheese, milk, fish, and fruits.

6 The last Dena'ina to work with their wives on skins and to use snowshoes were Alex Sunrise, Knik Pete, Feodore Sasha, Max Maxim Nick Murphy (Qutsen), Simeon Sacaloff, and Nick Kalifornsky. One old lady, Tanya, was the last person to make slippers and fur hats and sinew thread up until 1950. After her there was no more skin and needle work.

7 Here in Kenai the roads came and cars. The dogs got to take time off. Now they have dogs for racing. What else can dogs be used for?

5.10
new 1987

KAHTNU DENA'INA EGH, PART 2

1K'usht'a qbeł ch'duqidniłt'agh k'uhu ch'el'ani. Qayeh qit'ahqidigheni. T'qughełjaqch' q'anqudił. Qebech'eda łtaqul'i ey hluzhuna nutiha k't'u ch'da k'u qbet'uh el ch'u k'chan. Qadi łuq'u niłteh qanilyuh. K'qulgheł łuq'u ghanalggeni k'tsen, baba, q'in, qutsagheł'i tlegha, tlegh ił nazt'ayi.

2Titenh denłtsek'i ninya qghela. Yadi qanchi, k'nuy'a, qeba, ełyin. Shiłteh k'usht'a q'anqidil. Sustenh, benteh elgheji dghełjaggi sustenh q'anqutish, bech'ehdi. Be'izin'a, k'izhak'i duguli. Be'u ghun k'u yeqech'. Yin k'u dequldin. Ch'u eshdech' yeł ghednuyi tl'inqin qadil'ih. Ch'anik'na titenh hquldih. Łuq'u diq'ushi qitih k'ench'ik'a k'yes yiq'. K'usht'a nudiłtlegh.

3Tika'ah tuq'ih biqidin baydalgi n'at q'anqghunish ch'u qadi ch'aduch' titenh qadi k'qel'ih yeqech' q'u qbech'naqa qbe'iltench' qyan ch'u yeqech' q'u hqeldih.

4Shchiyakda Alex zah qyeł k'uhul'ani łik'aha qusil. Quht'ana qayeh niłteh nughedełna ch'u qetitl' q'ahdulnen. Hq'u baydalgi jidqwa beghuhdełt'a. Shtukda nutih łu tika'ah q'anqyedul'uk tuq'es uhu ch'el'anich'. Ch'u tuq'es uhu ch'el'anich' q'ahdulnen. Ch'u baydalgi ki jidqwa beghuhdghełt'a Tika'ahdnuh qyuhu ghel'ihi qutsagheł'i, qunshi, ggaggashla, qiz'in.

5Ch'u Dusdu Benah, Sqilan Benah yadi nuji, elt'eshi, qunsha,

ABOUT THE KENAI DENA'INA, PART 2

1Hunting was no problem for them. They knew the country. They traveled light. Bedding for eight or ten people might be two down-feather blankets with spruce boughs and grass beneath it. Everyone carried his own food supply: dried meat, dried fish, roe, seal oil, biscuits baked with oil.

2On the trail there were the small game animals: porcupine, beaver, rabbit, spruce hen. They did not travel in a hurry. They brought a light canoe to travel overland, from lake to lake, one built out of willow. For tools, a man would have a rifle, knife and axe. His wife would have the same [tools]. She, too, was a skilled hunter, and she had her own separate tools and needles. The children learned on the trail. They all had matches inside gut bags. They didn't get them wet.

3Out in the Inlet a three-man kayak boat was used, and they carried the same food supply as on the trail. The children were always with them, so that is how they learned life.

4Hunting dogs were given up long before my last grandfather Alex Kalifornsky. Visiting other villages and potlatching was gone. But the three-man boat was still used some until my dad was young. He was taken out to sea for sea otter two times, he claimed. Then sea otter hunting ended, and the skin kayak was used on the Inlet for a while for seal, beluga, ducks, and for clams.

5And they would go to Tustumena Lake and Kenai Lake for

uhu qul'ih. Ch'u baydalgi q'ahdulnen. Dach' t'qijuq ch'u guduh ki k'usht'a k'un ilal.

[6]Alex Wilson undat qutsagheł'i chiłyuq, Tsadni'unt. Ch'u Mrs. Austin undat Kahdnu Betnu qunshi chiłyuq, 1929. Dena'inaq' huch'ulyeshi q'ahdulnen.

[7]Heyteh qayeh q'anqudiłch' qadi yudeq ghu itch'q'u. Nubes hetl, yadi k'deyes k'u beghu duyeh t'ent'ah beqatl'uh denłqet. Sustenh dghili q'aghdeqh qayeh qit'ahqidigheni. Łik'a qebegh qighestle, yelqadi ghuda. Suk qyeł k'uhu ghel'ih.

[8]Ch'u Chickaloon łu undat Dena'ina duyeq nutihna be'uqa ghela. Ch'u łik'aha k'nik'ghelu be'uqa tl'egh hetl aneshi.

[9]Unhtsah łik'aha qyeł k'uhu ghel'ih. Ch'u izin tazdaq, ch'u łik'aha hetl anesh ht'ejuq.

sheep and black bear and ground squirrel. And then the skin boats ended, and it happened that they did not need this amount of game for food.

6 Alex Wilson was the last one to kill a seal, at Rocky Point. And Mrs. Austin was the last one to kill a beluga in the Kenai River in 1929. The old Dena'ina lifestyle is gone.

7 In winter they would travel the country the same as mentioned above. They had frame toboggans with skins attached to the bottom, hair-side down. They slide well. They traveled through the mountain passes and over the land. They knew the country, and they used no dogs because it took too much to feed them. But long ago they used dogs for hunting.

8 And Chief Chickaloon was the last Denȧ'ina with two wives. He had the dogs pull the sleds, in place of his wives pulling the sleds.

9 At first dogs were used for hunting, then they got guns, and dogs got to pull sleds.

5.11
1977:91; new 1986

QELJAQ'I

1Qeljaq'i gunen shu yehghu łuq'u qeljah. Yethdi tubughh tazu. Yeh ghu gbeyuł ch'u qunshi niłkitsighel'uyi gheniyu. Betsiluq' duyiłdatl' ch'u yetalt'it'.

[continued, 1986]

2Shlup yus tuz'un. Ch'u badi qwa ghen shgabu hudegh naltl'in. Ch'u yadi gasht'ana yezdalghani ghen shlup anuydel'ush. Ch'u łuq'u danuyghelu badi qwa. Ch'u shgabu yi shughu, Dena'ina, "Qunshi niłkitsighel'uyu," yedgheniyi'i. Yik'u dayghełdatl' ch'u nutastnu. Qeljaq'i sukdu.

3Unhtsah gasht'ana tughaznik ch'u yadi gambani łuq'a dighelak k'ushu k'kidza Dena'ina hyigheqat benqeli nubun ch'u gasht'ana ghun begguna ił q'u. Dena'ina k'u niłch' hnahdelghesh niłq'ayniqel'eh. Gasht'ana ghun, "Niłghu k'q'ach'k'ulashni," begguna ił ni. Duyeq ghun, "Yaghali," ni. Gasht'ana ghun izin k'ushu ch'anitun. "Yeq' dudalchet niłghu," yełni. Duyeq ghun, "K'kidza beghu nidanla," ni.

4K'kidza beyesh nihdelash ch'u ts'ełt'an hdnil'an. "Ah qil," ni. "Qilch'q'u tildeł," qełni. K'kidza ghen nu'elkit," qełni. K'kidza

BIG EATER[1]

1This "Big Eater" devoured everything everywhere. Then he went down to the beach. He was walking there and he came to two belugas lying down head to head together. He put them on his tongue, and he swallowed them down like a mouthful of jelly.

[continued 1986]

2A ship was anchored offshore. And a small boat towed a scow. And everything the white people had preserved [in the cannery that summer] they transferred out to the big ship. They put everything into the small boat. The Dena'ina called that boat and that scow "Belugas lying head to head." They put these boats into the ship and left.

3When the white people first came, they canned fish at canneries, and they bought furs and clothing in trade from the Dena'ina. The white people and the Dena'ina talked, using their hands, and they understood one another. A white man said with his hands that he wanted to make an even trade. The chief said, "Good." The white man took out a gun, put his hand on top of it and said, "Pile the skins even with it." The chief said, "Pile the skins next to the gun."

4They were piling skins alongside it and one man was watching. "This is no good," he said. "Take back the skins," he told them. And they took back the skins. And the Dena'ina went up to the white

---

[1] The "Big Eater" is a sailing ship, and the "two belugas" are two scows that were loaded onto the ship. For Peter Kalifornsky, this is a humorous metaphor for the introduction of money.

ghen nuqyeghetneq. Ch'u Dena'ina ghun gasht'ana yagh ni'ilets. Ch'u "Niłghu du?" yełni begguna ił. "Aa," yełni, "Niłghu," begguna eł.

[5]Dena'ina ghun k'kidza ch'adinłkiz. Yadi iten deggech' yeghu niydin'et. K'kidza ghen q'u hnunes dghełkegh. "Ki bech'aydinneq'i ghen ki yadi," yełni. Ts'ełq'i k'kidza ki benubun'i qizlan.

[6]Ch'u gasht'ana Dena'ina dingi hegh ch'ahnilu. Ndahqugh denłts'ek'i dingi ghen ch'qilu dingi q'al'eh hqełdih. Ch'u k'kidza ghen ndahqugh dingi beq'atul'eh qghulyashi yadi k'u qadi k'u.

[7]Ch'u ch'qilu qbekets' ghu chulan ch'u hquldin qudiq' q'u.

5	chulan	55	nutiha dingi tuq'i chulan
10	k'q'eza	60	tuq'i dingi
15	tuq'i chulan	65	tuq'i dingi chulan
20	ts'ełq'i dingi	70	tuq'i dingi k'q'eza
25	chulan k'iltench'	75	tuq'i dingi tuq'i chulan
30	tuq'i k'q'eza	80	denk'i dingi
35	k'q'eza k'iltench'	85	denk'i dingi chulan
40	nutiha dingi	90	denk'i dingi k'q'eza
45	nutih k'iltench'	95	denk'i dingi tuq'i chulan
50	nutih dingi k'iltench'	$1	ch'qilu dingi

[8]Dena'ina dingi qbegh qizlan ch'aduch' q'u qyeghudułt'ał? Ts'ełt'an ghun, "Qeshqa ch'ezlan. Niłk'uch' qadi nagh qizlan ch'qutitl'ni," ni. Ch'u qetitl' yihghe'un. "Shida tgheshtitl'," ni. Ch'u ch'qilu beq'di hluzhun hqugh, $30 yeghetitl'. Łuq'u niłk'qitqet. K'enq'ena, k'chaghushaq'. $20 niqeydinłdatl' łu qetitl' niłtu.

[9]Dach' łu t'qejuq. Qeljaq'i sukt'a. Dena'ina.

man and said with hand signals, "Is this even?" [gesturing to the height of the rifle]. And the white man said "Yes," with his hands.

5The Dena'ina took a skin. He held it up lengthwise against the gun; the skin was longer than the gun. "Then, this much will be left over for another trade," he said. For that one skin he got something extra.

6So the white people introduced money to the Dena'ina. They showed them how much small change would make a dollar and how much food they could buy with a skin.

7Using their five fingers, they learned their own way of counting money.

5	beaver castor[1]	55	two money and three castors
10	half	60	three moneys
15	three castors	65	three moneys and a castor
20	one money	70	three moneys and a half
25	plus a castor	75	three moneys, three castors
30	three halfs	80	four moneys
35	plus a half	85	four moneys and a castor
40	two moneys	90	four moneys and a half
45	plus two	95	four moneys and three castors
50	two moneys plus	$1	five moneys

8The Dena'ina had money, but for what were they going to use it? One man said, "We've become rich. We have all kinds of food. Let's have a potlatch." And they began preparing for a potlatch. He said, "I will potlatch my friend." And he potlatched him $30. They all bought things from one another with money. A dentalium necklace was the cost of a $20 marten skin for a potlatch.

9It happened to them that way. This is the Dena'ina story of the Big Eater.

---

[1] A dried beaver castor was established as worth five cents, probably early in the fur trade era. The beaver castor would then be used as trap bait.

5.12
1984:77

TIDUQILTS'ETT

[1]Tiduqilts'ett yit q'udi hghena chik'enaq hbetudinzet, ch'u yit qayeh dnaqusil.

[2]Ch'u yit hch'anidatl'na q'udi kiłqa ghilana, Feodore Sasha, Max Maxim, Nick Murphy, Chulyin hbe'izhi. Ch'u Chulyin łu unhzah dnigi chiłyuq Kahtnu qeghnih. Guna n'ushna sukdu sheł nuhqulnish. Ki ts'ełt'an Nikiski Pete be'izhi, Ephem Baktuit betukda.

DISASTER PLACE

1*Tiduqilts'ett*,[1] 'disaster place:' there, not long ago, sickness struck them, and at that village no one lived anymore.

2From that place there came, as young boys, Feodore Sasha, Max Maxim, Nick Murphy, and Fred Chulyin. And Chulyin, they say, was the first to kill a moose in the woods back of Kenai. These old men would tell me stories. There was one more, Nikiski Pete was his name, Ephem Baktuit's father.

---

[1] *Tiduqilts'ett* is a village site on the bluff just south of the mouth of the Swanson River.

5.13
new 1976

UH

1 Suk gheli łu suk Dena'ina hdghenihch' łu. Nihditulnił yadi ninya ch'u qadi łuq'u k'ehtusigh łu hdghenih. Ch'u yit łu hbeł qaqeghdalnen. Janq'u qeliq' ch'u łuq'u niłjahhdalggezh. Nutih qunałh.

2 Ts'ił ghenałna ndahduh qiz'in qilanh hdaqilchet ch'u k'eldina hdi tik'teh ndahduh uh qilan. Uh quqelash ch'u uh qahdults'i ch'u qbetiya k'usht'a qisigh. Qiz'in qadults'ina yinahdi q'ushla hq'u qbetiya qusil.

Cannery at Kenai built in 1888 by the Northern Packing Company. The boys are probably from the Dena'ina village of *Shk'ituk't* located on the ridge behind the cannery to the left. Photo taken about 1890. H.M. Weatherbee Collection, Album #1 (acc. #866-35) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

BEST COPY AVAILABLE

FERN ROOTS

1A long time ago some old Natives said that there would be a time when all game and other food would disappear. And so it happened. It was still early spring. So they divided up. Two parties were moving nomadically.

2One party went where there were clams, and the other party went into the woods wherever there were fern roots. They dug up the fern roots and lived on them, and they did not suffer from famine. But those who were living on clams almost died of starvation.

Allan Petersen and Sergey "Pete" Peteroff in 1948 at Sergey Pete's place at Eagle Rock on the Kenai River. See 5.17 "The Great Horned Owl and Sergey." Photo courtesy of Peggy Arness.

BEST COPY AVAILABLE

5.14
new 1987

QUHT'ANA CH'A'IL'EDZEN

1Ts'ełt'an kił łu k'isen qit'ayidninen ghun. "Quht'ana ch'ach'dulggashni," yełni. Ch'u shtuhdalggezh ndahduh shu.

2Qbech'enaqa qełah ch'u yina k'u qayeh gheli qizlan. Ch'u yin kił ghun en'ushen gheli ezlan. Betsiyaqa ghuna qilan.

3Qeł nuqelnek ch'aduch' t'ejuq. "Gu łuq'u ts'iłch' ghanałna ch'ilan. Quht'ana dalts'ih tghashuł." Ch'u qbeł nuhtghelnek. "Ch'u ch'at qeynizen natuhdulggash hqinida qbetuditi'ilggesh. Qbetuch'dulggash hqinida htuhditulggesh."

4Dach' hdgheni ch'u tazu.

THE MAN WHO WENT AWAY FROM THE TRIBE

[1]There was a young man who knew a young woman. He told her, “Let’s go away from the tribe.” And they went off somewhere.

[2]They had children and they had a nice village. And that man became an old man. And he had grandchildren.

[3]And he gathered his grandchildren and he told them what had happened. “We are all one family here. I am going to where the people stay, and I will tell them what I have done. Do whatever you want. If they say they want you to join them, then join them. Or if they say they want to join you, then let them join you.”

[4]And he left them.

5.15
1977:24-25

QEZDEGHETNA

Told by the late Peter Constantine of Kustatan and Tyonek. Transcribed by Peter Kalifornsky.

[1]Qezdeghnen gheshdut ghu, Walter ‘ił gheshdut ghu, ch’u Chicklusion łq’ich’idi tsighet q’u nagh niyu, ch’u nutiha beq’di tsi qunq’u, “Bedrushga, qanchi uhu ch’tudałni,” shełni.

[2]K’i’un nuhnalten. Yethdi, łich’tazdlu ch’u ch’qilu tsighet q’ut’en łq’ichidi elt’eshi chich’gheł’ik

[3]Nutih hnazul qun łuq’u nuhetlnelyu. Yethdi nutin’at tutuk’eghdulnen. Dura n’at ch’ghelu ch’u tubughnen ch’detal’un. Tubughna ggagga qbetuch’dal’un, gin hey łq’ich’idih beq’dih tut hluzhun.

THE KUSTATAN PEOPLE—A HUNTING STORY

1When I stayed in Kustatan, I stayed with Walter Pete. And Simeon Chickalusion visited us at nine o'clock one morning. At twelve o'clock midnight, Bedrushga said to me, "Let's go porcupine hunting."

2It was moonlight and it had frozen up. Then we took some dogs, and at five o'clock in the morning we killed nine black bears.

3Two days after that we had taken it all home to camp on sleds. After that, the ice went out of the Inlet. We loaded them all in the dory and took it to Tyonek. We brought bear meat to the Tyonek people in 1930.

5.16
1984:86-89

NICK SACALOFF SUKT'A

[1]Gin lach'q'u sukdu. Gun Angidahdnuh ht'ana yin k'u k'usht'a k'uhu'il'il. Ch'u k'usht'a ch'qididnesh ch'u chik'a ts'etsałi dudnik, ch'u neli snuch'delashi dudnik, ch'u henugh k'usht'a t'ił'il.

[2]Ts'iłguhdi izin shtughalkit (.45-.90 or .45-.70) ch'u shtuniyu qayeh qeghnih. Ch'u sidinga dghelt'eshi gheniyu, ch'u yeł k'dałtetl' ch'u chiyiłyuq. Ch'u nu'iju, ch'u "Yadi shuq'u chi'ełyuq," ni. Ch'u qyeł nutasdatl' ch'u qeyegh nidatl' ił siginaka yet ghu łtan. Ch'u be'idi k'ilanen qyeł nuqulnek chat' qijuq. "Yaghali," yełni ch'u "Shik'u shghuk'niłkit," yełni. Ch'u łuq'u qayeh ht'ana ghuqeyghełkit.

[3]Ch'u shtukda qit'ayidgheni. Bida yighela. Ch'u 1922 gu Kahtnu tughaznik ch'u nał ghedu. Ts'iłguhdi .22 ighedneq ch'u Kahtnu qeghnih tazu, ch'u shtunasju. Ch'u qanchi chiłyuq ch'u diq'ushi begh qighestle ch'u t'ah hq'u yulqet'. Tuq'i janiq' kiłqa tik'teh qyuqu nuqulyał. Ch'u tl'aq'ghu jidqwa ghełyuts. Ch'u ghu Ts'eldatnu qeghnih Tuz'i ghet, Htsibena bugh qałnigika'a dnaz'un, yi jadnghek'el, ch'u duyehhdi biqilan. Yet qeghna q'ut'en qyebeq' hq'aghedatl'. Ch'u qałnigika'a ghen qyanidatl' idiłdi yich'aniyu ch'u ggagga k'u. Ggagga ił niłdintun. Ch'u Ts'eldatnu qatudetnesh qadudazhnesh ch'u yeh tazu. Ch'u qyetl'izdatl' ch'u nuqyiltan.

[4]Yit ghu shtunashjut, Kahtnu qeghnih, łik'aqwa yetsah.

NICK SACALOFF'S STORY

1This is a true story. This Seldovia man didn't go hunting. But he was not lazy. He liked to cut wood and prepare steambaths, but he didn't do wage work.

2One time he took a gun (a .45-.90 or .45-.70) and went hunting back behind the town [Seldovia]. And he came upon a black pig, and he shot and killed it. And he went home and said, "I killed something or other." So they went back with him and found that big pig lying there dead. And they told the one it belonged to what had happened. "That's all right," the owner told him. "Give me some of the meat too." And all the townspeople divided it up.

3My father knew him; he was his friend. In 1922 he came here to Kenai and stayed with us. One time he took a .22 and went back from Kenai, and he got lost. He killed a porcupine, and, having no matches, he ate it raw. For three days the men were looking for him in the woods. Then at night it snowed a little. There, back up Soldotna Creek, at the foot of *Tuz'i* ['the one that extends along water,' ridge on east side of Beaver Creek], along the shore of Sevena Lake, there is a big rock with an open crack on top and a tunnel underneath. Near there, in the morning, they found his tracks. And when they came to that big rock, his tracks came out there, and a brown bear's too. He had camped with a bear. And he heard Soldotna Creek Rapids, so he went that way. They caught up with him then and brought him home.

4He got lost because, in those days, people would hear a little

Yighen qyuqu teyish qun qbeł shtunendnelnish. Yik'u dach' t'qut'an. Ch'u yi łik'aqwa yetsayi yuhu tazu ch'u beł shtunendnalnen. Ch'u tuq'i beł k'dilani q'ut'en hdi, qyiłtan. Kahtnu qayeh qeł nu'iju.

5Ch'u yit qizdlan, ch'u Kahtnu k'etnu yunch'dich'en ghu Tl'egh Dinłk'et ghu Alex Sunrise t'uh qighela. Q'udi Allen Mann ezdut. Shanteh ghu kisht'a quht'ana qbegh ghedił. Ch'u ts'iłguhdi k'etnu nughennik ch'u yeh tazu. Ch'u yet niyu ch'u qyeghuk'niłkit ch'u k'ulqet'. Ch'u niłq'a benan dugul ił tubugh tazu neli chik'a ghetsałni.

6Nich'qugh Ch'anilnach' hnaztunt qaniyu idiła yus qigh'i ghenih ghu miłni tinalchaq', ch'u tałin ghen yeh tazdlagh, ch'u beł k'uqidzet, ch'u ghu talchut', ch'u yuneq naqa'ilchut'. Ghu hka'ilt'uh qun yegh nilggesh ch'u yeniłquł ch'u chiyiłyuq.

7Ch'u Kahtnuh ht'ana qyegh kaqini'un ch'u quqeydghelu, ch'u betsen ch'u bediłkidi qyeghełket. Ch'u shtukda yi duni igheten, ch'u yi inch'i shu Fort Kenai Ch'ahk'ezdlut ez'un.

8Ch'u yi shani shiki gu shqighestle. Tunghanshdnikt idghu sheł nuqulnek ch'aduch tałin ghen chiyiłyuq.

9Be'izhi Nick Sacaloff gin sukdu. Ch'du sukdu hq'u lach'q'u t'qijuqch'. Gun Angidahtnuh Dena'ina k'usht'a gasht'anaq' k'usht'a qiyal. Dnidq'ash ch'u chik'eghdnashjuk ht'ighet'a, ch'u bekela niłhqult'an.

dog bark back behind Kenai. When someone went after it, they would get lost. That is what happened to him; he went after that little dog that was barking and got lost. Then the third morning after that, they found him, and he came home to Kenai with them.

5So time went on. Then on the other side of the Kenai River, where Sedge Flat comes to a point, Alex Sunrise had a place. Now Allen Mann lives there. In the summertime a lot of people visited them. And one time he went across the river and arrived over there. They gave him something to eat, and he ate. Then with a double-bitted axe, he went out on the beach to cut wood for a steambath.

6He went to the point halfway to *Ch'anilna* [Chinilna Point]. And there was shallow water on the shore side of an offshore sandbar. A whale swam that way and panicked and started going full speed, and it stranded itself way up on the beach. As it lay there thrashing its tail, he ran up to it, and he chopped it on the head and killed it.

7Then the Kenai people went there and butchered it. They took its meat and blubber. And my father had its baleen. Its backbone, I think, is lying there at the Fort Kenai Museum [literally 'where things are out in the open'].

8I was away from there that summer. When I came home, he told me how he had killed that whale.

9His name was Nick Sacaloff, and this is his story. It's an unbelievable story, but it really happened. This Seldovia Dena'ina did not speak any English. He had blond, curly hair, and his younger brother looked the same.

5.17
new 1987

BESI CH'U SERGEY

1Besi ghen Dena'inaq' qenash. "K'diłkidi shghuniłkit," nih. Q'udi hghena k'u guduh besi tinult'e. Chik'enaq detuzeł dghu k'u "K'idiki t'ehtunił," dghenih. Badin qil tułah yin k'u yizhih. "Yin ht'i'ełchit," dghenih łu.

2Q'udi hghena Sergey Peteroff tik'teh ezdu. Hey k'iljax. Besi begh dnalnen. Ch'bala tsiduq' dultlet. Ch'u "Sergey ht'i'ełchit," ni. Sergey ghun izin ighadneq ch'u chiyiłyuq.

3Ki ndahdi hey shu q'ahdulnen. Gu bida bech' eytazu hq'u beghneq dnigi gheniyu ch'u chiyiłyuq. Ch'u yekun k'eq'ash hq'u Sergey k'u dnigi ghen yeq'agheyu. Ch'u bida ghun dnigi beł yizlan ch'u yeł k'dałtetl'. Yegh niyu ił bida nałtl'es.

4Yet q'u Kahtnu niyu ch'u "Quht'ana daq'u ghanshchet," dgheni. Ch'u Ralph Petterson hdi nuhetlyiltun. Nayna kiłqa łuq'u łik'aha k'niq' ch'ghelu ch'u yeh q'anch'udeł. Tinitun ch'qułchini. Yi jan qil qghela. Ełyus, qanich'ey ch'u chitl' k'ełdets.

5Besi ghu t'beydghenich' ghu tl'eghnuq'u beł ninenhdalnen.

6Łq'ich'idi beq'di ts'iłghena hey teh shu qghela Sergey ełdushishch'k'din'un, yet htl'egh. Besi egh sukdu.

THE GREAT HORNED OWL AND SERGEY

1The great horned owl talks in Dena'ina. It says, "Give me some fat." Until recently there were lots of owls around here. When sickness would strike, the owl would say, "It will become worse." And he would name whoever was going to die. "Put him under ground," it would say.

2Not long ago, Sergey Peteroff was staying in the woods. [He used to go up the river to a place called Portage.] It was a moonlit winter night. An owl flew near him and landed on top of a spruce. And it said, "Shove Sergey under ground." That Sergey took a gun and killed the owl.

3Some years passed. Sergey's friend was going to visit him at Portage, and he came upon a moose and he killed it. He was cutting open its stomach when Sergey came up. Mistaking his friend for the moose, Sergey shot. Sergey approached and discovered he had struck his friend.

4He came into Kenai and said, "I killed a man." And Ralph Petterson brought back the body on a sled. Some of us men hitched up dogs and went out to break trail. That was a bad day. It was snowing and wind was blowing hard.

5This was the reverse of what the owl had said would happen to him. This story is about owl.

6This happened in the late 1920s. Sergey lived a long time after that. This story is about an owl.

5.18
1977:15-17

K'IZHI

1Ch'aduch' quht'ana qghelah yaqech' qyighezhih łu. Nik'analguk Dusdubena n'at Yusdika'a t'qinalt'ah yenaqaghdaznik. Yaqech' be'izhi qdghela, Nik'analguk. Ch'u tuq'atl'uh tuch'ghenasht yet tughenesh ch'u dghilich' q'anudish nujich'. Yi dghili ghen yaqech' qyaqdin'un Nik'analguk Dghil'a.

2Ch'uki k'izhi Quk'ełdisha, ggagga ghen, shq'uła uhu nqelaht dghu, qałnigi ghenk'u, tsenk'denteltesht yetl'uyeh teltlet itqun yetl'agh hq'altlet. Yet ninultlet idiłdi Quk'ełdisha hq'a duh.

3Ki k'izhi:

Yeq' Nuhk'eghutił
Tiqutsex
Bey'a Łqusha
Shanhhay
Begh Chik'eł'ishen (Chickalusion)

NAMES

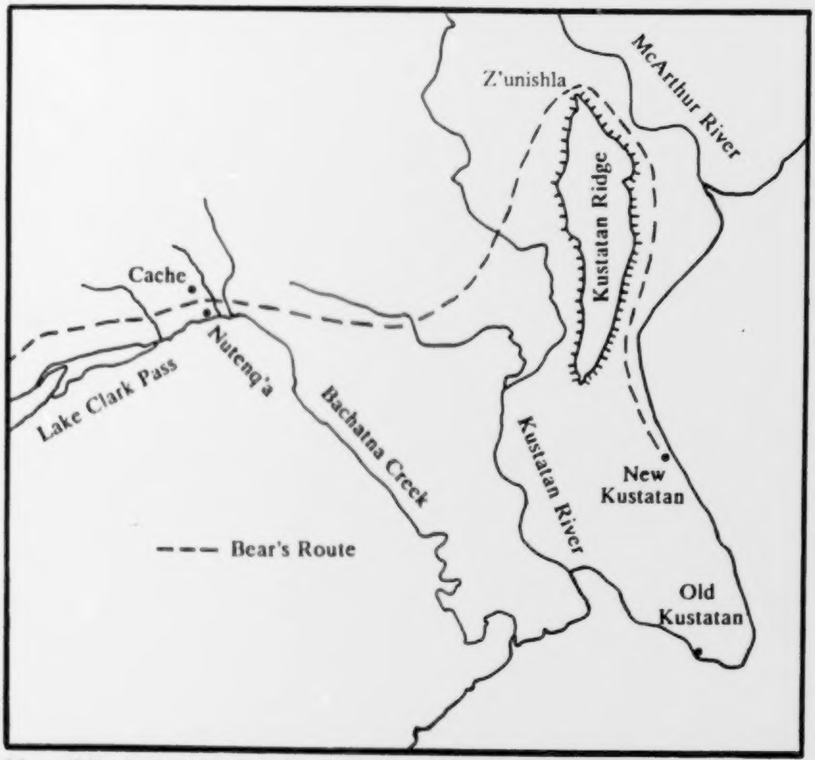
1They used to call people according to how they acted, they say. Nickanorga always used to come around a peninsula in Tustumena Lake. So they called him *Nik'analguk*, 'Appears Around the Peninsula.' He would land at a landing place at the head of the lake and go to the mountain to hunt sheep. So they named that mountain 'Appears Around Peninsula Mountain.'

2Then there was *Quk'eldisha*, 'He Shoots Arrows from a Hole.' A brown bear was digging up a marmot when a rock started to roll down. When the bear jumped after the rock, the man jumped in the hole. When the bear ran back, *Quk'eldisha* was sitting in the hole.

3Some other names:
Yeq'nuhk'eghutił: 'The Navigator'
Tiqutsex: 'Trail Breaker'
Bey'a łqusha: 'Son of Daylight'
Shanhhay:[1]
Begh Chik'eł'ishen: 'The one who kills or brings in game for him' [source of the surname Chickalusion]

---

[1] As a young boy, Peter Kalifornsky knew this man. He lived in a cabin at Shanghai Hill near Custom House on the Kenai River. This name seems to be of non-Dena'ina origin.


McArthur River
Z'unishla
Kustatan Ridge
Cache
Nutenq'a
Lake Clark Pass
Bachatna Creek
Kustatan River
New Kustatan
Old Kustatan
Bear's Route

Map of the Kustatan area. See story 5.20 "The Kustatan Bear."

5.19

revised from the 1982 edition

INTRODUCTION TO THE KUSTATAN BEAR

by James Kari

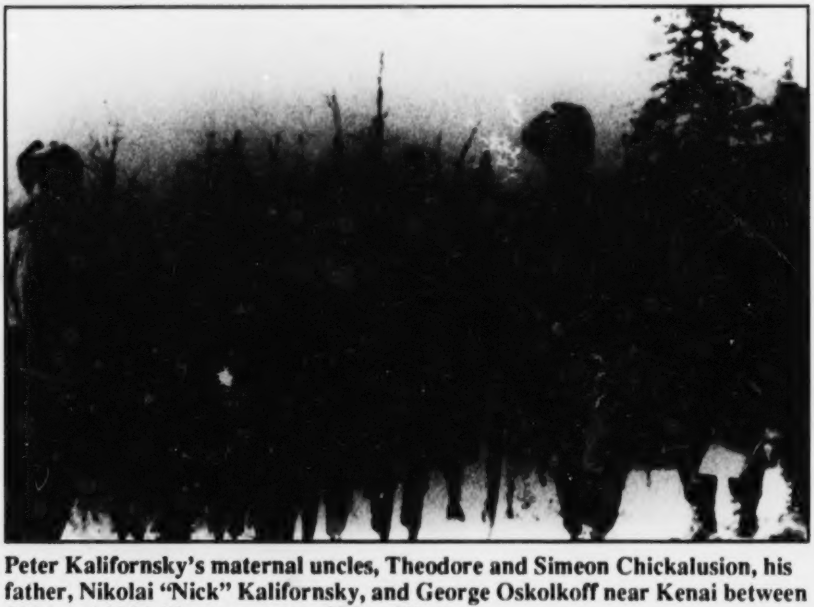
The Dena'ina name for Kustatan (locally pronounced "Kuskatan") is *Qezdaghnen* 'point land.' Kustatan was an important navigational point for the Dena'ina. It is quite likely that the Kenai Peninsula Dena'ina first crossed Cook Inlet going from Kustatan to East Foreland (Kari 1988). The Dena'ina village at Kustatan was abandoned in the 1930s.

The events of the Kustatan Bear Story have been carefully passed on to today's older generation. There is documentary confirmation from the manuscript journal of the priest John Bortnovsky that these events took place in the winter of 1895-1896:

> June 22....four bidarkas (one for each passenger: for me, my interpreter, my songleader and the former pupil of the Sitka school, John Soloviev, appointed by me to the position of a songleader and teacher at the Susitna village), forming our mosquito fleet, are being loaded on the beach. At 6 p.m. we pulled off with the deafening noise of shooting from both sides of the bay (customary salute at the meeting or parting of a visiting missionary). We rowed speedily and at 11 p.m. arrived at Kusitan village....
>
> Kusitan is a very small settlement, with only three houses, yet in these three chimneyless huts are crowded 54 souls of Kenai Indians (30 male and 24 female). We did not find anybody in the village this time, as all the inhabitants have moved to their summer place where they store a winter supply of fish. What to do? We sent one of the bidarkas to the summer place with news of our arrival and broke into one house to spend the night.

23, Sunday. The noon tide brought with it all the people of Kusitan from their summer place. My company greeted them with shooting; they replied with a thrice stronger salute. The chief of Kusitan was the first to step on the beach. Three times he kissed the Kenai chief (whom I took with me for a rower and guide). The Kusitan chief, Peter Chikilushin [Chickalusion], is a tall, stately man; he evidently is well esteemed by his people....

From 1 to 3 p.m. I spent with the local chiefs. Sincerely and open-heartedly they talked with me about various things, including even some of their very significant dreams....Among other things, they told me how a bear broke into one of their houses in winter, how frightened they were and how they finally succeeded in killing him with a bullet dipped in holy water and marked with a cross. Before the visit to the village, the same bear killed two Indian hunters in the forest. It is amazing, but true. Such a thing happens only once in their lives, stated the Indians, and they explained it as God's punishment for their sins...." (Townsend, 1974)



Peter Kalifornsky's maternal uncles, Theodore and Simeon Chickalusion, his father, Nikolai "Nick" Kalifornsky, and George Oskolkoff near Kenai between 1906 and 1914. Photo courtesy of Mary Nissen.

The first part of the story was initially told and recorded by Maxim Chickalusion Sr. of Tyonek in February of 1981. Maxim is the son of Theodore Chickalusion, one of the Dena'ina who killed the bear. Theodore Chickalusion was Peter Kalifornsky's maternal uncle and the chief of the Dena'ina on the west side of the Inlet in the 1910s and 1920s. Peter lived with him at his Polly Creek camp between 1917 and 1923 (see story 0.1). Theodore's father was Peter Chickalusion, the chief of Kustatan at the time of this incident.

The Dena'ina version of the story was written by Peter Kalifornsky after he read Maxim's English version. The late Peter Constantine of Tyonek, who was born at Kustatan, examined both versions of the story and added several personal names of characters in the story. Alice Taff, formerly of the Kenai Borough School District, edited the stories and drew the maps and illustrations. That story was published in 1982 in an edition of one hundred copies. For this book, Peter Kalifornsky has made some revisions to the 1982 version, omitting references to personal names and kin relationships.

The second part of the story, 5.20, was written by Peter Kalifornsky in 1991, in the final stages of completing this book. He describes further incidents that took place between Dena'ina from Kustatan, Kalifornsky, and Lake Clark over approximately thirty years. These events are considered by the Dena'ina to be a medicine war or shamanistic revenge in the aftermath of the events of 1895-96. Some events and tragedies of the 1918-1919 influenza epidemic were attributed to this shamanistic warfare. The death of Theodore Chickalusion, in about 1926, is seen in sacrificial terms as the concluding event in this sequence of incidents.

5.20
revised MC and PK 1982;
additions in 1991

QEZDAGHNEN GGAGGA

1Ełduquzeł shi szah qayeh qghela Qezdaghnen. Ch'u ki ghel'eh dun'ech' hghaztunt. Hqighezhich' Qezdaghnen q'udi qayeh, Tl'egh Diłchikt. Tinalt'ana yet dults'i Qezdaghnen. K'uhu qul'an suk qech' ndahduh k'u Tuk'ezitnu hqugh. Yun'eh Nadudiltnu, yeh yun'eh łuq'u dghili teh.

2Nutihna niłch'indaqna qghela. K'uhu qul'an Qezdaghnen yun'eh Qizhjeh Sustenh. Yeh k'uhu qul'an. Tsayan yihdulggezh yeh Qizhjehch'. Niya nlani qilu k'kidza ch'u qadi. Qadi qighetneq ch'u k'k'idza k'u ch'u nuqeytalyu ndahduh qbet'uh qech' (Nutenq'a).

3Yet q'u Qizhejeh ht'ana'ina niya qyił'ani ghe nuqidatl'. Ch'u hdnil'an ił qbeqat'a ch'u qbek'kidza bequl. Hbeq' ghu htudeł hdentul'ił badna htulał, yun'eh nuhtasdatl' Qizhjeh qech' qbeqayeh qech'.

4Yet qghelat el'ekna qghela yina qghelah. Ts'ełt'an be'u ił kisht'a qul'ek. Qizhjeh ht'ana qyuhqiluq kisht'a hqulani ghu qbegh k'eydnast'ina ghuna. Ndahqugh shuq'u. El'ekna ghuna ggagga deyes hdanqeghdalchet nutihtna. Tihdalggezh ch'u q'anqudeł. Yethdi sus tsayan qich'ahnidatl' ggagga qilanh ch'u Qezdaghnen ht'ana ghe hnidatl' k'uhu l'ana.

5Unhtsah ggagga ghen k'engha gheniyu. Ggagga ghen yin tsa qil ghenchet ch'u q'u hełch' htazdlan nu'ułgheł. Ghu hdalts'i qech' deltetl'i qaduhdghenik. K'engha k'usht'a nu'ijul hdalts'it. K'kela ghun nutujul yitni hq'u bengha k'usht'a hdalts'it nu'ijul. Yet q'ut'en

THE KUSTATAN BEAR

1A long time before my time there was a village at Old Kustatan, and there was a newer village on the north of the Kustatan Peninsula at *Tl'egh Dilchik* ['yellow sedge'] called the New Village of Kustatan, or New Kustatan. Quite a few people lived at Kustatan. They were trapping all over that country, all the way down to Tuxedni Bay, and up into McArthur River, and all over in the mountains.

2There were two brothers from Old Kustatan. They were trapping in Lake Clark Pass, and they went into the canyon up toward Lake Clark. They found a cache with some food and furs in it. They stole some of the food and furs and carried it back to where they had their camp at *Nutenq'a* [on upper Bachatna Creek].

3In the meantime some people from the village of *Qizhjeh* came back to this cache and found their food and furs were gone. Instead of following the tracks to see who it was that stole their goods, they went back up Lake Clark Pass to their village.

4In those days there used to be shamans. One man and his wife were big shamans [powerful shamans]. The *Qizhjeh* people paid them to track down the ones who stole the food and furs from their cache.

5The two shamans wrapped bear skins around themselves. They went out and walked. They came out of Lake Clark Pass transformed into a bear and came upon the two brothers from Old Kustatan who were trapping. First the bear came upon the oldest brother, and, late in the evening, it killed him. From the camp they

ghu quyeghełqun ch'u qetni ch'ehdentul'ił yadi ił k'dghełtetl', ch'aduhu k'usht'a nu'ijul. Bengha uhu tazu. K'usht'a ełdudilnil.

[6]K'engha be'u k'u qbeł ch'u begguya kił ggwa. K'unkda yink'u niłch'indaqna ił. (Q'udi k'isen begh qeshnashen yin ezdlan Nikanalguk yet htl'egh hdi yeh Yaghanen.) K'engha be'u hdi bechutl'a qghela yedghu yet h'elnesh yin kił k'u shish shqilant. Niynik'ezet ch'aduhu k'usht'a nuqideł. K'ehtulqat gahtghazet deq k'dalnen. Q'ushu qanhtasdatl'.

[7]Dachq'u' ti'il'ets ch'u ush qaghdildatl'. Tazu ndahduh yitni. Qut'ana ghun ggagga quydghegits' yetq'u nutashju hdalts'ih ch'anik'en ch'u qichi qighetneq, hetl at hghełdatl'.

[8]Yet qech' ch'u qayeh qech' denk'i tsi shu qilan nch'eyut. Ch'anik'en ch'da ya'ighałchet hetl at. Hetl anesh Nayesh K'etnu gqugh. Hetl yaghinesh ch'anik'en yadi łuq'u. Yeh hqugh niniyu. K'isht'a taghutneq. Skihnulchint qiłchin ch'u nuy diłq'un Tgheshułni shnuhnutuhni.

[9]Nayesh K'etnu ts'idnun talgguk degguya gheghał suk Qezdaghnen qayeh qech'. Ndahdi qenq'a qizdlu, tahbił t'qełiht qilan q'udi. Yet niyu beł dnayi qenq'a duniyu. Ch'ak'dninłqet ch'u tazel "Shnunehtuhni." Qilch' qyeq'aynidulnen.

[10]Q'u ki kił talgguk ush en'at ebeq' hghu. Yuh bekegh qizdlan. Q'udi kiłqa yet hnijaq' qichi qyeghetneq Qezdaghenen qayeh nuhqilu. Beq' htazet ghu dnundniltey htunashch'. Ch'at qijuq nuqulnek. "Ggagga ghen shqen ch'u shgha gheniyu ch'u qunhdazgits' ghu." Quht'ana qayeh htazhjaq' qeł nuhqulnekni.

[11]Ggagga ghen, k'isen beq' k'usht'a tiyul, ses qakenuh

heard the shooting. The younger brother waited for his older brother to come back to camp, but he did not return. In the morning, as soon as it was daylight, he said he was going to see what his brother was shooting at and find out why he didn't come back. He went after his brother. He wasn't gone very long.

6The oldest brother's wife and baby son were with them. She was pregnant. (The woman I am talking about came to be Mrs. Nickanorga later on on the Kenai side.) The old mother was with the brothers too. The wife wondered how come the brothers did not come back, it was almost meal time, around noon. They should be real close by.

7So she put on snowshoes and went to where she thought they would be. She found the men torn up by a bear. She went back to camp, took the baby and that old lady, and put them in a sled.

8From their camp at *Nutenq'a* it took about four hours to reach Old Kustatan Village. She put the baby in blankets in the sled and pulled that sled all the way to near the mouth of Kustatan River. She pulled that sled with the baby and everything. She came that far. She was pretty exhausted. She built a brush camp and a fire for the old lady. And she went on for help.

9She started running with her baby across the Kustatan River to Old Kustatan Village. When she arrived at her relatives' house, she opened the door and called for help. They knew something was wrong.

10The young boys ran on snowshoes, following her tracks. She had passed out in the house. The boys ran to the brush camp, found the old lady, and brought her back to Old Kustatan Village. By the time she came to, the young woman was strong enough to talk. She told the story. She said, "A bear came to my husband and my brother-in-law and tore them up out there." The people ran to the village of New Kustatan and told them what had happened. They told the powerful chief of that area and his two brothers about the bear.

11The bear did not follow the woman's tracks, but headed

dun'ech' tazu ch'u hk'uch' talghel ch'u Nadudiltnuh tazu. Yunit Nadudiltnu yach'en k'etnu yet qughuhnaz'u ses ggwa, Ez'unishla. Ggagga ghen yenaqadal'ets yuduch'.

[12]Qeshqa yeh k'uhu ghel'an Nadudiltnuh gheyuł ses ggwa kiyiq' qech'. Ggagga ghen yeghe'an tuqyan bech' quyuyuł. Ggagga k'uch' talgguk. K'usht'a k'u yeł k'diłteł. Tl'egh Diłchikt nushełdałtuk'.

[13]Qeshqa be'u ch'u k'isna ghuna tenq' tuk'hnazlu. T'qut'ihch' ten qyegh łqeł Tikahtnu tughdneltish dghu. K'isna ghuna łghendida uhuqel'an yetghu. Tazel ch'u qaduqeydazhnesh. K'isna tl'uduq' qunqeshjaq'.

[14]Yadi k'u niłtu ghu huqiytal'un ch'qyan. Chaqenq'a dnuhqiluq ninya dutuldułi k'u. Ggagga ghen qayeh gu tuyuł qyitni qilch' qyeq'aynidulnen ghuda. Ggagga ghen betl'uyeh yiniyu qayeh qech'.

[15]Q'udi kiłqa chik'a qetsał. Ch'u ki chik'a tsents'ditulał qeynizen. K'isen tl'uduq' qunulgguk. Ts'ełt'an kił ggwa begh ilgguk ch'u q'aqenekdinchet. Q'ench' nutalgguk chik'a tsałnach' ch'u ggagga guduh gheyuł tsenuhtashjaq' qayeh qech'. Ggagga ghen qyeghe'an ch'u shtukda yeł k'dełtetl' qenen quzu dghu. Tik'u hudalt'eq' yeh quht'ana ghu qech' ch'u ts'ełt'an ghun ggagga ghen qyeghe'an gheyuł ch'u hbeł k'uqidzet yethdi dan'i tuh qiqghejaq'. Ggagga ghen k'usht'a qi'il duyeh ghu ch'u ggagga ghen hjengheltlet ch'u qeł idiltlet. Benqilyuq shtuntulduł ch'u qayeh nutulggesh.

[16]Qeshqa AC gambani ghudnuh. Guduh łuq'u AC gambani qghela ch'u shtukada lahgagh qghe'an Tl'egh Diłchik hghu k'ghelak. Izin ch'u badrun tinult'a. Izin ch'u badrun ighetneq chaqenq'a ht'ighel'ets. Yet qenq'a qeyesh k'isen ghedu tuq'ina ch'anikna ił. Shtukda qenq'a qughusht'a t'ehqiluq ggagga ghen k'usht'a ch'ak'nitushchelch'.

north through the lowlands and then cut off and went up toward McArthur River. Up by McArthur River there's a little point of a ridge [*Z'unishla*]. The bear went around it toward the south.

12It happened that the Kustatan chief was trapping in the McArthur River area and was walking toward that very ridge. He saw the bear in a clearing coming up toward him. He started running from the bear. He didn't shoot it. He ran all the way back to New Kustatan.

13The chief's wife and some of the village women were fishing on the ice. They used to cut a hole in the ice when the Inlet froze, and fish for tomcod. He hollered, and they heard him. The women ran up the hill to the village.

14Those people were prepared for things that might happen. They had fixed a smokehouse so it was animal-proof. They were expecting that bear to come to the village because they knew something was wrong with it. The bear came after the chief all the way into the village.

15The younger boys were chopping wood to bring down to the village. As the woman ran up the hill from the beach, one of the boys ran to the chief's wife and found out what was happening. He ran to the people cutting wood and told them the bear was coming, so they ran back down toward the village. They saw the bear, and the chief started shooting it when it came up on top of the hill. The bear ran up in the woods toward where the people were and one of the men saw the bear coming and got excited and jumped underneath a windfall. The bear didn't see him under there and jumped right over him and ran past him. The man had a chance to get away and ran to the village.

16The chief operated the Alaska Commercial Company store at New Kustatan. He sold many things, including guns and ammunition. The chief took some guns and cartridges from the store and went with some men into his animal-proof smokehouse. A woman with three children lived next to his smokehouse. The chief's smokehouse was well fixed so a bear couldn't break in.

[17]Unhtsah tl'aq' qyel" k'dełtetl' ggagga ghen tl'aq'i daghesediq'. Ggagga ghen hneltih qenq'a ht'ighelduni. Izin ghen yuh ghu łuq'u qaqininlu ggagga ghen tl'uyuh k'usht'a dinuk'ehneslak hniłtu.

[18]Ki qut'en itqun tik'uldush nuhutelch'ex. Hełch' itqun yeh hch'anujish. Ki qenq'a ht'inugheldui t'ih ch'u kiq'u qyeł k'dełtił.

[19]Nutih beł k'dilani tl'aq' yeh tazu ch'u ch'ak'dnichet k'isen qenq'a ghu. Yulq'a sdina ch'aydinlu ch'hnihtazu yulq'a. Q'u qa'iltash hq'u. Esdul t'uh ts'ełt'an ch'anik'en ntaldaq. Yuhqech' qank'dnelqet'. Tihtejah hq'u ch'anik'en hnughelnik esdul t'uh. Ht'inughelgguk ch'u ggagga ghen q'u nich'qugh hnihniyu yulq'a. Ch'anik'en ghun yighedneq ch'u chanqenq'ah talgguk. Chaqenq'a du'ilgguk ch'u hnuk'dnalt'eh. niłnuhk' ghełghel. Yethdi neli t'ighel'ets. Ghedu neli t'uh tl'aq'iq'. Ggagga ghen janq'u qenq'a qunhdnela.

[20]Ghu qyeł k'dghełtetl' nutasju qeshqa qenq'ah. Ggagga ghen tl'aq'iq' qyeł k'dghełtetl'. Q'ut'en itqun tik'u nu'il'ets.

[21]Shtukda ch'u bekela ił k'isen chaqenq'ah htazdatl'. Hdelghesh hdnul'ani qech'ex lagu. Neli t'uh qech' dni. Ch'ak'hdninłqet' ch'u ch'anikna itenh qugheyu. Hey qilan ezhi duych'q'u k'usht'a qbeł tidetil. Qyighetneq ch'u qenq'a dunhqilyu yet niqiniłdatl'.

[22]Hełch' qizlan ch'u ggagga ghen tsennudiju. Tlaq'iq' qyeł k'dełtetl' q'ut'en qech'. Qaduk'hdenesh niłk'uch' hdelghetl' ghu k'isen chaqenq'a qech'.

[23]Qeshqa ch'u bekela ił serguh htazdatl'. Sergu duhnidatl' ch'u niłtut'elyuyi ch'u gras ch'u badrun qighetneq. Badrun ghen qyenindnazq'ay. Badrun ghen ladan ił qyinudniłq'un. Tuq'i badrun

17 The first night they shot at that bear all night long. The bear would try to get into the house, but they had guns ready all over the house so they could shoot at the bear from anywhere without reloading.

18 The next morning the bear went toward the woods to rest. In the evening it came back again. And again it tried to get into the house and they kept shooting at it.

19 On the second night it went over and broke into the woman's house next to the smokehouse. The bear broke down the logs covering the window and started to come through the window. She was ready for bed and one of the kids was sleeping under the table. The door closed from the inside. They were running out when she remembered the boy sleeping under the table. She ran back in and the bear was already halfway through the window. She grabbed the child and, with her other children, ran into her attached smokehouse. She slammed the door and locked it. A third room, a sweathouse, was attached to her smokehouse and she took the children in there and stayed all night. Meanwhile, the bear was wrecking her house.

20 Eventually the bear went back to the chief's smokehouse, and the chief and the men began shooting at it again. They shot at that bear all night long. In the morning the bear again went back into the woods.

21 In the morning the chief and his younger brother went to the woman's house. They hollered to see if anyone was alive. She answered from the sweathouse. They opened the door and she ran out holding the kids. It was wintertime and cold and it was a miracle they didn't freeze to death. They brought them to a house and took care of them.

22 Evening came and the bear came back. Again they shot at it all night until morning. They heard it making all kinds of racket in the woman's smokehouse.

23 [To rid themselves of the bear,] the chief at New Kustatan and his brother went to the church. They went into the church and took the Bible and a cross and some rifle shells. They burned incense

tanitulyał beggesh qul'i miłni ił. Niłtut'elyuyi ch'u gras qighetneq ch'u qenq'a ggagga ghu ezdut htazdatl'. Qenq'a hnaqahdazdatl' gras ch'u niłtut'elyuyi ił. Qenq'a hq' duhdalggezh yet ghu hnihqidun dasgedi hnih'eltełt. Hnihqnil'an ggagga ghen qyeghe'an. Beggesh qul'i miłni ił tanat'uni badrun qyeł dałtetl' ggagga ghen.

24Ggagga ghen chijuq qun ilnitl'. Hdukaq' qech' tich'ghulkitni qyenudednesh. Hnugh htazdatl' neli hq' qunhdenghelu. Ggagga yethdi tiqeyghalkit. Chich'ełyuq k'usht'a qyedesne, q'u elugh chich'ełnagh qyitni. Ggagga ghen quqyedtghelu lachq'u niłtu, qyeghusłtan, betsen tik'u qyenil'datl'. Dehq'a hqiłchin betsen bedeyes łuq'u duqyizlu. Yethdi tsennuhdidatl' ch'u "Q'udihdi ggagga ghen chich'ełyuq," qyełni. Niłtut'elyuyi ch'u gras serguh ninihniłdatl. Yethdi ts'ełt'an tazu qayeh qech' ch'u qeł nuhqulnek ggagga chilyuq.

25Qeshqa qubach'a ghela yin ghun ghel'ek. Qighetneq yuneq tunqyeltan Tl'egh Diłchikh. Ch'el'egich' henugh tazu ch'u daz'i hnaqaz'uyi ghe'an qenq'a qegh'uh ghu ggagga ht'uh ghu chiqełyuqt. Nutihna denłtseq'na yiq' ghe'an k'isen ch'u kił. K'kets' ghu inqułkegh. Tich'dulggashni hnuhdednesh daz'i ghen ghuda. "Ggagga nch'ik'a ghudeł'a," qełni. Dnuninlu da ch'u bighenyetl' da cellophane ułkes t'etish. Yi nutihna ighetneq ch'u yiyeh qghełdatl' ułkes. Nutihna ggwa qilan, ggagga ghu yidults'ina.

26Qezdaghnen el'egen ni, "Łik'a shu ełchi," ni. Qayeh ht'ana łik'a ht'ana łik'a ggwa qgheghun chik'a ch'u ggagga deyes ggwa ił. qeshqa ch'u bekela łuq'u ghu tuq'i janiq' k'ehdghełtetl' ggagga ił k'usht'a hqilnil hq'u dehq'a nuhtasdatl' ggagga deyes qułkitni q'u kisht'a hqilnit ch'a tl'eghnu q'u nunqesdatl' qenq'a ghu qech'. Yeh hqugh hqulni. Ggagga deyes ggwa ghen qighetneq.

and cut holes in the shells and put holy smoke into the shells. They sprinkled three shells with holy water. They took the Bible and the cross and went to the building where the bear was. They went around the building with the cross and the Bible. Then they climbed on the roof where the smokehole was. They looked down and saw the bear. They shot the bear with the shells that had been baptized with holy water.

24As soon as the bear was dead it swelled up, and they couldn't get it through the doorway. They went to work and tore the roof off the sweathouse. They took the bear out that way. They didn't want to say they had killed it; they weren't sure they had killed it yet. To be sure, they butchered the bear, skinned it, and put the meat in the woods. They built a rack to put up the meat and skin, and then they decided they had killed the bear. They took the Bible and cross back to the church, and one of them went to the village and told them the bear was dead.

25The Kustatan chief had an aunt who was a shaman. They went for her and brought her to New Kustatan. She started doing shaman work and she could see a ring of fire around the house where they killed the bear. She saw two little people inside the house, a woman and a man. They were only as big as a finger. They couldn't get out because of the flame. She told them to make a bear intestine bag. If you clean it and blow it up, it looks like a clear bag. She took those two and put them into the intestine bag. They were two little people, the people that were in the bear.

26Then the Kustatan shaman said, "Make me a dog." The villagers carved little dogs of wood and added pieces of the bear's skin. The chief and his brothers were not afraid of the bear for the three days they were shooting at it, but when they went back to the rack to get bear skin for the effigies, they were so scared that they walked backward all the way back to the house. That's how scared they were. But they got little pieces of bear skin for the dog effigies.

27Yethdi ni, "Enzhah," ni. Enzhah dunqilyu. Ch'u ki ts'ełqi dabak t'una. Ginhdi nutihna beł t'tulnił ch'u dunqbetul'uł. Yighen łuq'u yighetneq ch'u desyedghełdatl' nutihna, łik'a ggwa enzhah, ch'u dabak, łuq'u desyedghełdatl'. Qbeqayeh nuhtał'u. Daz'ich' qizteł ch'u ełnen ghetałnu, daghełteyi yi k'enyi teya ił nuhtał'u.

28Yet nutihna qut'ana qbeqayeh nuhtasdatl', ch'u ki el'egen yet qayeh ghedu Qezdaghnen qech' gheyuł quhu hdnul'ani. Qezdaghnen el'egen yeghe'an be'el'ega ił ben teh bech' yuyuł hdinłtunh. Nich'qugh qadik'et'. Beqayeh nuyntazet beteya ił.

29Łitl'en beq'e ch'et'niyi tazhjaq' łik'aha ghu. Łuq'u niya ch'u qadi suk'dultuk'. Qizhjeh ht'ana el'egna qidełqet ki ch'aduch' q'u. "Qbeghusteh'an, nalik'aha shina'i." Ginhdi łik'aha ggwa ghedghuni yi. Łuq'u qadi suk'hdultuk'. Qut'ana qyulqadi k'qul. Ggagga deyes ghen qyighetneq ch'u desqyedghełdatl'. Enzhah miłni. K'ighdalnen qun qayeeh łuq'u chiqut'ik'.

30Qezdaghnen el'egen Qizhjeh qegh ch'uynighelt'e łik'aha ghen łuq'u suk'dultush k'undet qbeł nihdulniłni. Beteya k'usht'a itda ch'u gras ch'u niłtut'elyuyi ggagga ghen shu nutih qayeh Qezdaghnen haq'a nihdituł shu.

31Yet htl'eghdi 1918 shu chik'enaq detazet ch'u Qezdaghnen ht'ana nich'qugh daq'u qezlan. Tl'egh Diłchikt qech' łuq'u dnaqusil qun sez'a gras yighedneq ch'u niłtut'elyuyi ghen. Ghen gras ch'u niłtutelyuyi naserk'u ezlu gin jan Tubughnenq'.

27Then the Kustatan shaman said to bring her snow. They brought in snow. And she asked for one more thing, a leaf of tobacco. All this was to cure those two little people and send them home. She took all of the objects, the two little people, the little dogs, the snow, and the tobacco, and put them into the fire. She chased them back to their village at *Qizhjeh.* She kicked toward the fire and made an earthquake, a powerful magic to send them back home.

28At the time the two people were sent back to their village, there was another shaman at *Qizhjeh* village. He was going toward Kustatan to look for them. The Kustatan shaman saw him with her magic power coming toward her through a lake in the pass. He was sticking out halfway. She chased him back to his village with her power.

29In the spring the wolves came to the *Qizhjeh* village like dogs. They ate all the food in the caches. The *Qizhjeh* people asked the shamans what could be done. "Leave them alone, they are our dogs," said the shamans. These were those little carved dogs. They cleaned up all the food, and the people had nothing to eat. The Kustatan people took the bear skins and threw them in the fire, along with snow for water. When the snow melted, the people of the village of *Qizhjeh* died off.

30The Kustatan shaman had put a curse on the *Qizhjeh* people so those dogs would eat everything and starve them. If it wasn't for her power and the cross and the Bible, that bear might have destroyed both of the Kustatan villages.

31Later on, around 1918, there was an influenza epidemic and most of the Kustatan people died. After the people had died, the chief took the cross and Bible from the church at Kustatan to Tyonek. They are still in the Tyonek church today.

5.21
new 1991

QEZDAGHNEN GGAGGA BEGHUN

1Gin Qezdaghnen ggagga sukdu beghun. Tuq'ina niłch'indaqna, k'usht'a qil'esh hq'u łuq'u yaghalich' qyan t'ehqyeł'an. Dach' k'ech' qulyu.[1] Ggagga el'ekna bedalts'iyi ggagga ghen ki chiqyiłyuq hq'u el'ekna ghuna hdi dach'qu qbetiya hq'ayi t'ejuq. Guduh el'egna, hqeghenak ch'u nuhhtał'u yadi chik'enaq ił. Ch'u yeh el'ekna ch'u guduh el'ekna ił niłqinasdnik dghuni ił tut hluzhun heyi shu.

2Gu duh el'egna, ggagga ghu chiłyuggen ghun ch'el'egi qyech' aniłchet ch'u ch'aqini'un. El'ekna ch'aduch' dghuni ghulughch' hq'aynik'detulnił qyini. Ch'u yadi chik'eneq hdetaset. Huch' yighedneq beldina el'ekna ił. Quht'ana ch'eh.

3Qizhjeh el'ekna guduh el'egen dnigi yiqyeghełtan. Ch'u Unhghenesditnu en'ushench' qyetał'u. Yin en'ushen qayeh qegh'uh qeba uhu nugheyuł hq'u tsiq'a qeghneq beł eytaltlet'. Ush qaghdulyu ch'u dnigi ghen be'uya ił qadintutl' ch'u belik'a qwa beł nuyuyułi

---

[1] This term means 'they had beliefs, convictions.' Cf. the title of story 1.1.

THE OTHER HALF OF THE KUSTATAN BEAR STORY

1This is the other part of the Kustatan Bear Story. There were three brothers; they were not shamans, but their spiritual convictions were strong. Because of their strong beliefs, this was what had happened. They had killed the bear in which the two *Qizhjeh* shamans had been residing, and that weakened the shamans' powers. Then the shamans from Cook Inlet [literally 'from this side'] talked and sent the two shamans [who had been in the bear] along with the sickness [back to the other side] on the Cook Inlet people. And those shamans [from the Lake Clark area] and these shamans [from Cook Inlet] battled each other for perhaps thirty years.

2These shamans [from Cook Inlet] sent their shaman power into the one who killed the Kustatan bear and he became like a shaman. They hoped they would figure out some way to end the shaman war. And various sicknesses broke out. Some of the shamans took the sicknesses into themselves. [They did this] to save the people.

3The shamans from *Qizhjeh* caused the spirit of a Cook Inlet shaman to invade a moose to do evil. And that moose was sent after an old man [the chief] of Kalifornsky village. That old man was out hunting rabbits upland from the cemetery and the moose charged him. The old man was wearing snowshoes, and the moose chased him and stepped on his snowshoes, and he fell over. And the little dog he had with him jumped up and bit the moose by the bell [on its

ghen dnigi duł q'u ghen yaghedghach. Dnigi ghen łik'a ił ghu nugheltleł qun en'ushen shtuhudalt'eq'. Yet htl'egh hditildush qun dnigi ghen beł ch'ayeltlet.

4Ndahqugh nihdalnen en'ushen beyiltenen yełni, "Q'ut'en da dnigi bech' tgheshuł," yełni. Q'ut'en idqun huqalyu ch'u serguh tazu hdadnulnik. Duk'idudqen ch'u tuq'i badrun gras yeq' duzlu ch'u tayninlu ch'u dnigi ghen yuhu tazu.

5Qegh'uh ghu łuq'u yuhu nuqulyał ił, yeh tinneztun ghu. Yeh hnił'an hq'u k'usht'a yiłtal. Yeh ch'ahdinłtunt gheyuł tsiq'a yesh qun, yeh heghneq eztani yegh niyu. En'ushen yet yeghe'an qun, qa'ilnik. K'usht'a t'ist'eyi badrun yeł dałtetl' ch'u dnigi ghen hudalchesh. Yithdi tanat'uni yeł dałtetl' ch'u yach' qidulnen. Qalchet hq'u yach' qinudelnish.

6Yet q'u qayeh kiłqa yet hnijaq' ch'u bengh'e ił k'dełtetl'. Qalchet hq'u K'usht'a k'u beyiłket. Yet hdi en'ushen tanat'uni badrun ił. Yeq'es ił k'dałtetl'. Kiłqa bengh'e qyech'aninq'ay ch'u niqyenenchet. Yetk'u janq'u nuk'nelash yet hdi en'ushen. Tuq'i beł k'nilani tanat'uni badrun dnigi engh'e ił dałtetl'.

7Bengh'e ghes ghen biynuchuq. Kiłqa dnigi ghen begguna beqatl'na qyech'aq'esh ch'u nihyełdeł. Begudałtin'a qul ch'u yet k'u janq'u ghenuh. ôuq'u quqyedghelu. Ht'iqyeghelu tsiq'a qeghneq. Yethdi el'egen ghun, "Shengh'e egedu," ni. Ch'u qa'ilghel ch'u bich'ak'dalnen.

8Ch'u ki ndahqugh nihdalnen. Dnigi ghu chiłyuggen Unhghenesditnu beqenq'a t'qidghełkegh. Dazliq' k'usht'a qa'iltal.

neck]. While the moose was trying to fight the little dog off, the old man escaped. From then on, every time the old man tried to go out that same moose would pursue him.

4After some time, the old man told his partner, "I'm going out to get that moose in the morning." He got up in the morning and went to church and prayed. He prayed and placed three bullets on the cross. He sprinkled holy water on the three cartridges [i.e. he baptized them] and he went out after the moose.

5He went all over back behind the village where there were trails. He looked all over, but he could not find that moose. Then, as he was going near the gulch getting close to the cemetery, he came upon the moose lying down. When the chief saw the moose lying there, it got up. He took a cartridge that wasn't baptized and shot the moose from a short distance away, but the moose just shook himself. Then he shot it again, this time with a baptized cartridge, and the moose went down. It would get up and fall and try to get up again.

6Then the young men from the village ran there and shot the moose in the head. Their bullets did not faze it and the moose got up. So the old man shot it with the second baptized bullet. He shot it in the neck. The young men cut off its head and set it down. It was still blinking its eyes at that old man. Finally, he shot it with the third baptized bullet and killed it.

7It was just like mush inside the head. And the men went to work and they sliced off the front and back quarters and lay them separate from the body. The men butchered that moose and then they buried it in the ground just behind the cemetery. Then the Cook Inlet shaman [whose spirit the Lake Clark shaman had caused to invade the moose] said, "My head aches." And he fell down and died.

8And more time went by. The one who had killed that moose had a big house at Kalifornsky village. The man didn't sleep in the

Ełneq' qa'ultak. Dghelt'eshi belik'a qghela dghełkeghi. Ełneq' q'u baqayultak.

[9]Ki tl'aq' iłdi łik'a ghen deqneltlet. Dazdli t'uh hnił'an ch'u ghu hdnełdghen. En'ushen qa'ilchet hq'u k'usht'a hnił'il. Yethdi ggagga gguna k'a qudulnigi yeghe'an dazli t'uhch' ch'u buhu yedetelchet. Łik'a ghen yeł dghunigh teltlet.

[10]Tikenq'atl'u esdul dałtun. Yadi sergu hyagh'a yeq' deqizlu ch'u yeł qak'ighanłnik. Yetq'u miłni beggesh qul'i łyeł ch'u ggagga gguna ghen yeq'eytałtl'it'. Ch'u ggagga gguna ghen dazdli t'uhch' dnujuq. Ch'u k'eł qitalnik. Duk'idudqen ch'u qayeh łuq'u tanuhnin'un. Yet htl'eghdki chighenaq hq'u yaghali ezlan.

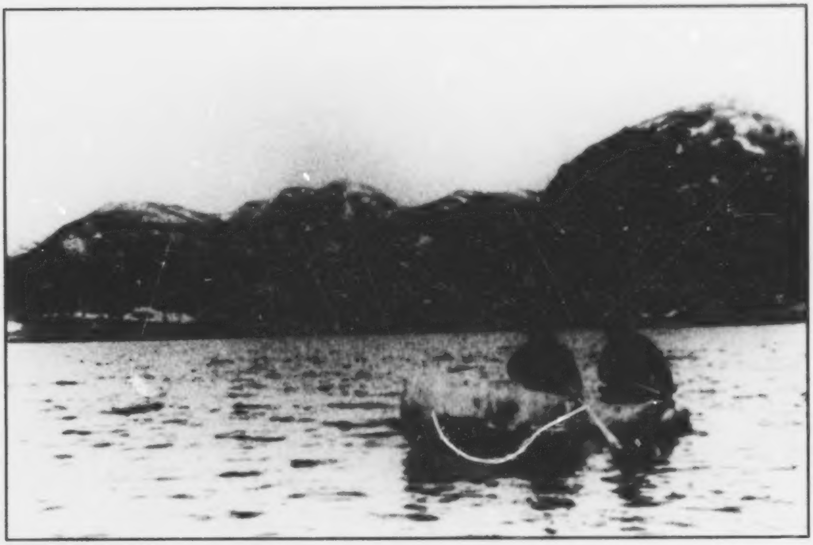
[11]Qezdaghnen ch'el'egi qyech' aniłcheden. Yadi el'egna dghuni ił ghen łuq'u huch' yighedneq. Be'u badin guduh el'egna ił łuq'u ch'u qanchi k'eha ghen, beq'e ch'etniyi zala yedghenchet. Ch'u yadi ił dghuni t'el'an. Yus des eydghełdatl'. Qil'i ghen tl'eghnu t'nuyiluq. Yeh qayeh ndahduh qayeh beq'e ch'etniyi du'ildeł. Qaduhdinish yetq'u qbaqghezet ch'u qbech'ak'delnish. Ch'u yeh qayeh ht'ana łuq'u qbeq'ahdulnen ch'u guduh el'ekna k'u łuq'u qbeq'ahdulnen. Qil'i ghen huch' yighedneq. Quht'ana ch'eh nik'dalnench'.

bed. He slept on the floor. At this time he had a big black dog. The dog would lie by his feet.

9One night the dog got up and started growling, looking at the bed. And then the chief got up, but he did not see anything. Then he saw a great big bear paw coming out from under the bed trying to reach over to get him. The big dog got between the chief and the bear paw.

10The chief had a little table in the corner. He always kept it covered [with a clean cloth where he kept his icons, a Bible, prayer books, and holy water]. He grabbed some of these and the holy water and sprinkled that holy water on the bear paw. And that great big paw just disappeared back underneath the bed. Then the chief read from his prayer books and prayed and then sprinkled holy water all over the house. Somewhat later he got sick, but he got well again.

11The chief from Kustatan with shaman powers continued the battle. Whatever [sickness] the shamans warred with, he took upon himself. His wife and the other Cook Inlet shaman also took the sickness into themselves. He took some porcupine quills and turned them into wolf effigies and he made war with them [by reversing the power of the *Qizhjeh* shamans]. He put the wolf effigies into the fire. And this caused death to turn back toward the other side. Then, whenever wolves howled, they would take sick and die. And those other shamans all died off and the Kustatan chief and those shamans from Cook Inlet all died off too. They inflicted the evil upon themselves in order to save people.



Gindi ch'a'ilyuyi shtukda [Nick] yus dazdu.
Here is the picture of my father Nick sitting in front.

Ch'u sez'a Simeon Chickalusion yunit.
And my uncle Simeon Chickalusion in the back.

Lgheji n'at hdalts'i Dusdu Bena n'at' shu.
They are sitting in a skin boat possibly on Kasilof Lake [Tustumena Lake].

Nuji ch'u lt'eshi uhu chel'ani htaznu.
Sheep and black bear hunting for they're going.

Yadi hey shuq'u.
What year I don't know.

Chapter 6

Kahtnuht'ana Ełnena H'izhi

Place Names of the Kenai People's Country

Like virtually all speakers of Northern Athabaskan languages, Peter Kalifornsky has a keen interest in the inherited place names for the country that he knows. Grouped here are stories about specific places and their names, and stories about travel, including a detailed tour in his language of the Upper Swanson River area where he used to trap (6.10). The section concludes with James Kari's most recent compilation of the Dena'ina-origin place names on the Kenai Peninsula (6.11).

6.1
revised from 1984:124

YAGHATNA: GOOD LAND PEOPLE

Yaghanen ht'ana Dena'ina, *or* Yaghatna[1] *Kenai Peninsula Dena'ina*	'Good Land People'
Kahtnu ht'ana Dena'ina, *Kenai River Dena'ina*	'River Mouth People'
Kenaitze, Kenaiski, Ginaytsi:[2] *Russian names for the Kenai Dena'ina*	

I'm not sure of the origin of the word Kenaitze, but *ken* refers to a large area of flat land, and *ken'ey* is two large flat areas where a river has formed a cutbank, and *ken'e*, means trees and brush growing in a swampy marsh—PK.

---

[1] *Yaghatnu*, or 'good (land) river,' is the name for Swanson River.

[2] The Alutiiq called the Kenai River Dena'ina *"Kenaiyut"* (Leer 1978:106) from which the Russian word *"Kenaitze"* was derived to refer to the same group of people. The place name "Kenai," referring to the river, the peninsula, and the town, was apparently derived from either *"Kenaiyut"* or *"Kenaitze"* although Peter Kalifornsky speculates the word may be of Dena'ina origin based on the root *"ken"* which means 'flat land' and describes the marine terrace on which the town of Kenai is built. Today, some Dena'ina of the Kenai River area continue to refer to themselves by the adopted name *"Kenaitze,"* although others find it pejorative and prefer the name "Kenai Dena'ina," which in the Dena'ina language is *"Kahtnuht'ana."*

6.2
new 1978

DIRECTIONS AND WINDS

dun'ech'	north
yuduch'	south
dunit	east
duduch'	west
dun'ech'en	northwest
dunitch'en	northeast
duduch'en	southwest
dunich'en	southeast
dunidi	northeast wind
duch'en'i	northwest wind
duduch'en'i	southwest wind
dunch'en'i	southeast wind
chuł	Chinook wind

6.3
1977:7-8

TAŁIN T'EŁ'ANEN

1Ts'ił biqidin n'at baydalgi tikah tenish tałin uhu. Tałin ghen, tunuldaq hq'u yeghenesh. Badak'eldeshi eł qushishch'gheł'ut hq'ak'ełdish ch'u shtuhneqash. Niłqunhdi qeyuquhtelyish ch'u tuyułtałh yeghenish ch'u tunghetnish ch'u duduch'en'i detełch'eyh yethdi q'adelch'ex qun ndahduh qayeh qilan łuq'u Tałin Ch'iłtanh hdaqelchet ch'u qyuquhtelyish tuyułtałh qyeghenish ch'u neggech' qeyeł t'qeł'ih ch'u Tałin Ch'iłtant' hbeł naqatuyghelkit. Yet qayeh yaqech' qak'hdin'un Tałin Ch'iłtant.

2Gashaq ghela, hq'u el'egen k'uch' k'ch'ghelta. Beqnaga dnudlun. Yadi q'u ituzhił yaqech'q'u t'qut'ik.

THE WHALE HUNTER[1]

1 One man went out to sea in a one-hole skin boat to look for a whale. When he came to a sleeping whale, he shot a crossbow arrow into its blowhole and then he got away fast. The next day he looked for it and found it floating. He went home. And the south wind blew. When it stopped blowing, then all the people from the different villages went to Polly Creek and looked for it. They found it floating and tried to move it toward shore. And at Polly Creek it drifted ashore. Thus they named that place "where we found a whale."

2 There was a man named *Gashaq*, but he believed differently than a shaman. His words came true. Whatever he said, would happen.

---

[1] This story is the origin of the name for Polly Creek, *Tałin Ch'iłtant*, 'where we found a whale.' Peter Kalifornsky says that the whale hunters originally came from Humpy Point on the east side of Cook Inlet. For other stories about *Gashaq* see stories 1.1-1.4.

6.4
1984:90-91

CH'ADUCH' Q'ANQGHUDNISH

[1]Ch'anik'en ghu qilanch' q'u nuti n'at ch'k'teldeshi ch'u ch'k'tełqeshi qeldih. Ch'u baydalgi n'at yus daqeduh. Chik'eł'ishen qelah.

[2]Ch'u yet q'ahqeldih. Tuyanq' daduh. Baydalgi ts'idnes qitih nudetulqedi k'u. Tali hdelah dghu tali bu detelyash qun tagh'i qyet'e'iyeł. Baydalgi ts'idnes qitih k'usht'a nudulqil.

[3]Yet q'aqeldih qun yunit daduh. Alul itih. Nuhk'ghutiłen lah.

[4]Tali nujen k'usht'a q'anqgheshdnizh. Baydalgi bek'tulchił. Tali hdelah dghu tali ił naqaqghenesh.

[5]Chik'el'unt yit k'u qayeh qghela łu. Ch'u yit undat duyeq ghelanen łu. Undat Dena'ina nutihna be'uqa qghela łu. Ch'u yit qayeh h'izhi yeqech' q'u qyighezhih Chickaloon.

[6]Ch'u heyteh gu Kahtnu ch'agheyik be'uqa ił braznikch'. Ch'u qeliq' itqun Ch'aghełnikt niqenish k'qezdulghani. Ch'u udihdi bekilaqa ił Qezdaghnen ch'u Qelghen yih q'anqghednish, qutsagheł'i ch'u qunshi uhu heyi niłtu nik'hdulkit.

[7]Chunuk'tnu, Q'es Dudilent, Dusdubena łuq'u dghili yiq'h

HOW THEY BOATED AROUND

1When they were still young boys, they learned to shoot arrows and to harpoon in salt water. And they sat in the bow of the skin boat. They were harpooners.

2And after a boy was trained, he moved into the middle of the boat. They balanced the skin boat to keep it from overturning. When rough weather came up and the waves rose, they really put the paddles to it. They kept the boat balanced, and it never overturned.

3And when a boy was completely trained, he moved into the stern and held the rudder. He became the captain.

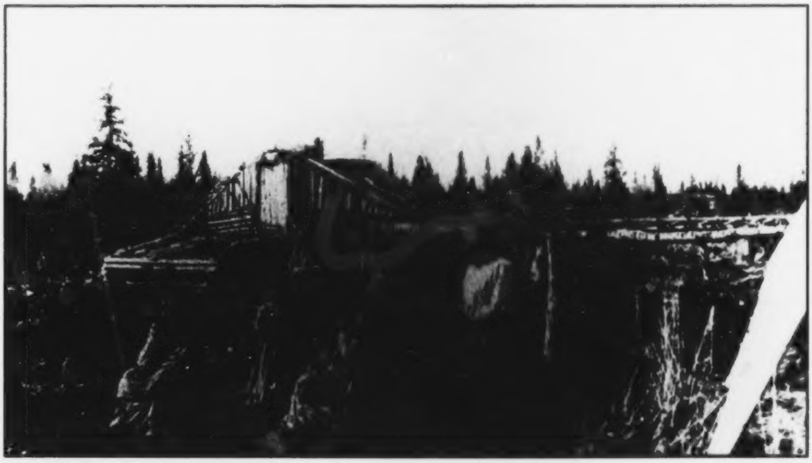
4They never traveled straight over the waves. The skin boat would break in half. When the waves came up big, they rode the waves into shore.

5*Tsik'el'unt*, ['head in position'], at that place there was a village, they say, and there was a man who was the last chief of that place, they say. He was the last Dena'ina to have two wives. And they called him by the same name as the village, Chickaloon in Chickaloon Bay.

6In wintertime he would come here to Kenai, with his wives, for the holidays. Then when spring came, they would move to Point Possession ['Protected Place'] to put up fish. He himself and his followers would go around to Kustatan and Kalgin Island, hunting seal and beluga, putting up provisions for winter.

7From Russian River, Stepanka's Village, and Tustumena qayeh qizdluna łuq'u Tikatnuh niqenish qeliq'teh ch'u k'qezdelghah. Ch'u yunch'dich'en Tikahtnu q'anqghednish. Qunshi qutsagheł'i ggaggashla qiz'in yehdi uhu qul'ih. Ch'u Ch'aghełnikt ch'u Tubughnen nunqghuljeł, ch'u Dghezhaleht ch'u Qezdaghnen nunqghuljeł, ch'u Qughuhnaz'ut ch'u Qelghench' nunqghuljeł, ch'u Hkiyiq' k'u ch'u Tałin Ch'iłtant nunqghuljeł.

8Dura k'usht'a ghuhdiłt'al, baydalgi qyan ghuhdghełt'ah. Baydalgi q'ahdulnen qun ki k'usht'a dach' q'anqhghenesh. Łuq'a diqelashi yihdi dura gheghun.



This picture is entitled "Humpy's Family," but the man Humpy is unknown to Peter Kalifornsky. Humpy Point is about three miles south of the Kasilof River mouth. This is the only known photograph of *Qughuhnaz'ut*, the Dena'ina village at that location. Photograph taken about 1890. H.M. Weatherbee Collection, Album #1 (acc. #866-26) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

Lake, all the mountain-pass people moved to Cook Inlet in springtime to put up fish. And they would go across the Inlet, after beluga, seal, ducks, and clams. They paddled to Point Possession and Tyonek ['Beach Land'], to Bishop Creek ['Sticklebacks Spawn'], and Kustatan, to Humpy Point and Kalgin Island, and to Cape Ninilchik, and Polly Creek.

8They never used dories; they only used skin boats. When the skin boats went out of use, they didn't travel like this. Then the canneries built dories.

Priscilla Russell and Peter Kalifornsky, Seldovia Bay, 1981. Photo by James Kari.

BEST COPY AVAILABLE

6.5
1984:76

GGASILAT

[1]Hdakaq’ Dena’inaq’ hqighezhihch’ Hdakaq’. Ch’u Tahna’ina Tl’egh Hdilant k’enchan hdghedził ch’u “Kesa kesayi,” hdghenih, “Kesa kesayi” Tahna’inaq’ k’izhi. Ch’u Dena’inaq’ ch’u gasht’ana ch’duqeydnaldin, ch’u Dena’inaq’ Ggasilat ch’u gasht’anaq’ Kasilof, ch’u Kasilof h’izhi dazdlan.

[2]Ch’u Qughuhnaz’ut qayeh q̱ghela. Ch’u Qughuzdlent gasht’anaq’ Coho dazdlan.

KASILOF

1 The entrance of the river mouth [at Kasilof River] in Dena'ina is called *Hdakaq'* ['river mouth']. And the Russians cut grass at *Tl'egh Hdilant* ['sedge place'], and they would say (in Russian) "*kesa kesayi*" ['I will cut with a scythe'], so it is named that in Russian. And the Dena'ina and Americans couldn't pronounce it, so in Dena'ina it is "*Ggasilat*,"[1] and in English "Kasilof." And its name became "Kasilof."

2 And at *Qughuhnaz'ut* (Humpy Point) there was a village, and *Qughuzdlent* ['tide runs off the point'] became "Coho" in English.

---

[1] 1. Peter Kalifornsky comments that the names *Ggasilat, Ggasilatnu* for Kasilof and the Kasilof River may be of Russian origin. The name is not Dena'ina because of the intervocalic 's.' Note that very few of the place names reported by the Dena'ina people for features on the Kenai Peninsula (as in 6.11) are non-Athabaskan in origin.

6.6
new 1987

TACH’NACH’DNINCHETT

1Ts’iłk’a łu Qezdaghnen dechen detazet. Yadi heyi niłtu qyedalkidi łuq’u qbegh qusil. Yeh ghu dnigi ch’u bejex qighestle. Elt’eshi, qanchi q’uch’a beqghelayi. Nunghelyuts’.

2Ts’iłt’an ghen baba ch’a’itq’ayi hł’i ł’un. Yighen yighetneq. Ch’u bida ghun “Tl’ubunu ch’tudałni,” yełni. “Hench’da yadi ghuduh nabentulnił,” yełni. Ch’u htazdatl’, yeh ghu qudeł ch’u baba ghen k’uch’ayghalkit ch’u ch’a’i’tgits’i qwa yelaq’a dghechet ch’u udik’u ch’u baba gheni kut’ nuydudchet.

3Yeh ghu qudeł ch’u k’etnu hq’aqghełdatl’. “Gu miłni ch’tutnun,” yełni ch’u tuduyeshgheyel qun yiłyeł ch’u tashishch’yedninłtutl’. Baba ghu yeteni ghen ghuda.

4Yet k’etnu Tach’nach’dninchett.

WHERE SOMEONE SHOVED A PERSON UNDER WATER

1Once they say a famine struck Kustatan. What they had put up for winter was gone. There were no moose or caribou. Black bear and porcupine were all that were left. It snowed repeatedly.

2One man had hidden some dry fish. He took that. And he said to his friend, "Let's go to the beach flats. Maybe we will have some luck." And they left. And they were walking along there. And he took out some of that dried fish, and he gave his friend a little that he cut off. And he took some himself, too, and put the rest back in his pocket.

3They were walking along and they came down to a stream. "We'll drink some water here," his friend said. And when the man put his mouth in the water, his friend drowned him to get the fish the man had in his pocket.

4That stream is called 'where they shoved a person under water.'[1]

---

[1] This stream is the South Fork of Cottonwood Slough south of Kustatan.

6.7
1984:80-81

TUQEYANKDAT

[1]Tuqeyankdat yitk'u qayeh qghela łu. Dena'ina qil'eh qayeh ht'ana hniłqudli łu dghuni ghuda. Yit Tuqeyankdat nichił t'uh qunqilyuh łu t'ghet'a ch'u hq'nuqilchinh.

[2]Ch'u ts'iłguhdi łuq'aka ngh'i ch'u k'kalt'a dayeshi hdashdlach. Ch'u uch'en ch'anik'en hagi en'at łtan. Ch'u k'entsi yes qyelaq'a ghe'et, ch'u yulqet'. Ch'u begguna ghen ts'etl' ezdlan, ch'u niłchet ch'u ts'ik'delchet, ch'u bekets' ghen niłch'ayeges.

[3]Ch'u yitq'u dghuni ił tuqghaznik, ch'u łuq'u ququlyuh hq'aqghejaq'. Ch'u ch'anik'en qyanidatl' ch'u qyednil'an begguna ghen ch'at'yeł'an.

[4]Ch'u hbezahden nuteldał qełni, "Gun htsani l'an. Nał qitelnish," qełni.

[5]Ch'u yus qunh qnudatl' ch'u hdelghesh ch'u "Tuqeyankdat," qetni. Yeqech' q'u h'izhi dazdlan.

BAD CLEARING

1 At *Tuqeyankdat*,[1] ['bad clearing'], there was a village, they say. The Dena'ina there were afraid of people from other villages on account of war. There at *Tuqeyankdat*, inside their birchbark houses, they had dug-out holes, which they kept covered.

2 Then one time they cooked a half-dried king salmon head and tail. And there was a baby lying outside in a cradle. And they gave him the head skin, and he ate it. And his hands became sticky, so he kept opening and closing his hands, pulling his fingers apart.

3 Just then a war party came. And all the people jumped into the dugouts. And the war party came upon the baby and looked at what he was doing with his hands.

4 And the leader turned back and said to them: "This one is making bad medicine. He's counting us," he told them.

5 And so they left the shore, hollering. They were saying, "*Tuqeyankdat* ['bad clearing']." Thus it got its name.

---

[1] *Tuqeyankdat* is a Dena'ina village site at Nikishka No. 1 at the present site of the Phillips Petroleum Company's gas liquification plant.

6.8
new 1987

SUSITNU DGHILI EGH

[1]Gin sukdu qatsitixen łu qatsinitsex Dghili Dnayi egh. K'kegh'i quht'ana k'a łu niłqidatl'. K'isen k'a ghun łu ni. "Gu Shushitnu ch'u Dghili Dnayi ch'ilan," qetni. Łu ch'u ts'ełt'an k'isen k'a ghun łu ni, "Shi ki gu q'u tghashtał ch'u Shushitnu Dghili tghełał"

[2]Ch'u ki ts'ełt'an ghun hdi, "Yudut ghu tuqaghtghelyuł ni ch'u T'usi tghełał," ni. Ch'u ki k'isen "Shi k'u beyesh tukuntghestał, ch'u T'usi Qwa tghełałni." Ch'u ki ts'iłt'an ghun hdi qeghneq ghu Dghili Ka'a tghełałni. Ch'u shkilaqa guna hdi Shch'naqał'in htulałni." Ch'u ki ts'ełt'an ghun hdi, "Shkilaqa ił Yuneqdi tghełał."

[3]Ch'u ki k'eldina hdi Yunch'eh ch'tudeł ch'u Yaghanen ch'tulał," qetni. Ch'u k'isen k'a ghun ni, "Gu dach' ghu Nakatl'a niłk'enteh ezga htulałni," ch'u qa'ilghal.

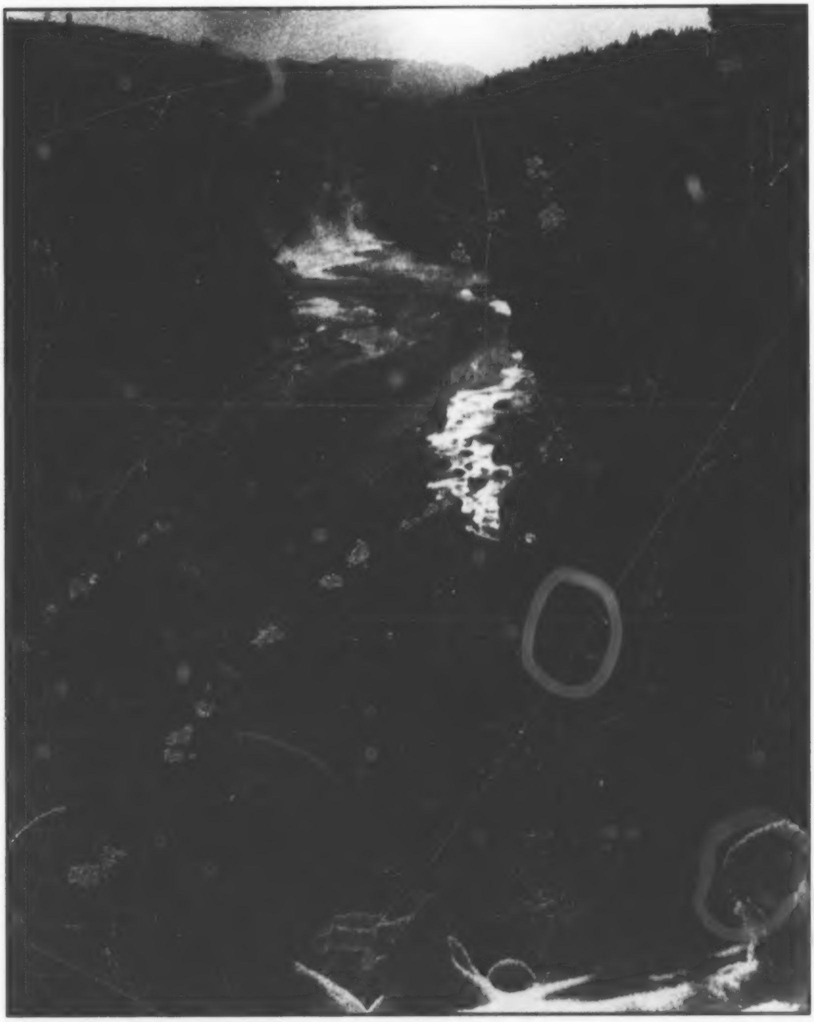
ABOUT SUSITNA MOUNTAIN

1 In this story the Dreamer said he had a dream of the Mountain People. Some giant people gathered together by Susitna Mountain. A giant lady said, "This is Susitna River, the river I love." They all said, "And we are Mountain People." And the giant lady said, "I will lie down here. I will become Susitna Mountain."

2 And another giant said, "I will lie down on the far side with my feet stretching into the water. I will be *T'usi* "['the one that is cut,' Slope Mountain]. And another giant lady said "I will lie beside him in the same way with my feet in the water and I will be Little *T'usi* "[Chisik Island]. And another person said, "I will be up above—Big Mountain" [or Mount Redoubt; also called *Bentuggezh K'nulgheli*, 'one with creased forehead']. "And my relatives will be 'the ones all around me'" [*Shch'naqał'in* or Chigmit Mountain Range and Mount Iliamna]. And one said, "I will be north, far inland with my relatives. I will be 'the inland one'" [*Yuneqdi* or Mount Denali, also called *Dghili Ka'a* 'big mountain'].

3 And the other (Mountain People) said, "We will go on the other side of Cook Inlet and we will become 'The Good Land'" [*Yaghanen*, the Kenai Peninsula]. And then the giant lady said, "Here are the mountain passes." *Nakatl'a*, ['tail between haunches']. "It will be dangerous through those passes," she said. And she lay down.

4K'eła Sukt'a dghili yiq' k'kegh'i qghela. Ch'enlahi sukt'a k'kegh'i qghela. Kił ghun Gujun hududni. K'isen ghun hdi K'unkda Jelen hududni. Dghili Kenh qayeh qwa. Quht'ana qwa yena hdi, K'kin'i qghela. Dghili Dnayi.



***Sqilantnu*, the Upper Kenai River Canyon above Skilak Lake.** Photo by Alan Boraas.

BEST COPY AVAILABLE

4In the Mouse Story there were giants inside a mountain. And in the Gambling Story there were giants inside a moutain. And the boy who called himself *Gujun*, and the woman who called herself *K'unkda Jelen* 'mother of everything over and over,' and her husband who was *K'eluyesh*, they were all Mountain People. And the little village in the foothills with the *K'kin'i*, the least weasel, they called themselves Mountain People.

Redoubt Volcano from the flats east of Kenai. Photo by Alan Boraas.

6.9
1984:74-75; revised

QAYEH QILCHINCH'
HOW THE COUNTRY LOOKS

A letter dated 2-11-83 to Jim Kari and Priscilla Russell, describing a drive through the Kenai Mountains in winter.

Ada bach'ala qwa, ida shla [Dear 'little auntie and little friend']:

Chiqinik yadi łuq'u hq'ach'nintun Fedos ił. [Thank you for everything. Fedosia and I have missed you all.]

All is fine here. Well anyway, I went and got me another car, 1977 Granada. This I don't have to repair for while. And got a letter from the Festival of Native Arts from Fairbanks, to be in March 14-18. I was asked if I would participate, and if I had any organized group. I told them, I didn't have any group, but I been writing my Native language. I told them to see you, to give more information, about me, that we worked together, on language.

Few days ago, I went to Moose Pass. It was nice and could see clear, on the hill sides, and got more names, of the passage, of the description, of mountains, and lower ridges, and broken ridges.

Qutsagheł'in, 'ridge broken up into knolls, almost bare.'
Qughut'i, 'ridge with knolls pointing up, mountains pointing up.'
Yegh niłghu dnastuni, 'pointed up mountains.'
T'udi, 'the next lower one.'
T'usi, 'sloping one' ['the one that is cut'].
Qutał, 'tableland.'
Ses, 'ridge.'
Qudenghenut'i, 'ridge sloping up to a point.'

Gin ch'wala ndnałyunch', 'This is how the trees grow.'
Qutsighhdnałyun, 'they grow on the upper mountain slope.'
Quhdninłyun, 'they grow up the mountain in strips.'
Quhdnałyun, 'they grow up the mountainsides.'
Sus hdnałyun, 'they grow through the pass.'
Ni, 'an island.'
Ni ses, 'a low ridge by itself in open country,' ['island ridge'].
Tuq' hnałyun, 'low timber in flat country.'
Ken, 'swamp flat.'
Ken'ay, 'trees and brush growing in the marsh.'

Q'uch'a q'ua ida ['that's all, goodbye, friends']
Shi nida ['I, your friend'].

This is how the pass locations looked.

6.10
revised from 1984:98-101

GUDUH K'UHU GHEL'IH

1 1927 Yaghetnuh k'uhu ghel'an. Shagelahtnu Ch'adinłent yet gheshdu. Yuduch' Russian Crossing q'anghelduk, yet q'u q'ench' ch'u Susten n'ech' Martin Qenq'a ch'u q'ench' Susten sht'uh. Ełduquzeł Martin qyełnihen qenq'a qwa qgheł'u, yeqech'q'u hqighezhih.

2 Ch'u guduh 1920-1925 hey shtukda k'uhu ghel'ih Niłq'atighetun Bena. 1929-1936 yeh k'uhu ghel'an. Suk gudach' nuhdulggesh qayeh qech' gu Kahtnu tighetih: Tsik'el'unt, Tuzqunt, Nilunkaq'dnu, Niłq'atighetun Bena, Benkda. Benkda, Quggesh Bena qyedghenih Dena'ina. Benkda daghełkegh ch'u qughusht'a k'usht'a ghedneltik', ch'u ezga, ch'u Benkda qyedghenih Dena'ina.

3 Denk'i shlik'aha qghela. Gu qech' teshish Kahtnu qech' q'ut'enteh tighetih: Kili Bena, kili qyedghenihen yet ghedu nuk'k'nejeht qyesh tudałtunt. Ch'u yetq'u ken ts'itnun ch'u ch'bala teh, ch'u yetq'u kiq'u kenq'; yetq'u Tuq' Bena, ch'u kiq'u kenq';

WHERE I TRAPPED

1In 1927 I trapped on Swanson River. I stayed at *Shagelahtnu* 'where trout creek flows out,' (Grushka Lake Creek). I would go down to Russian Crossing, then back, and to *Susten* 'portage trail' (portage by Hungry Lake) up to Martin's Cabin, and back to *Susten* 'portage trail' to my camp. Long ago a man named Martin had a cabin there, so they call the place that.

2And up there, in the years 1920 to 1925, my father trapped, at *Niłq'atighetun Bena* 'trails intersect lake,' (Gene Lake). From 1929 to 1936 I trapped there. Long ago they traveled through there to the village here at Kenai or to the trails: *Tsik'el'unt* 'head in position,' (American Pass near the head of the Chickaloon River); 'still water,' (Point Possession); *Nilunkaq'dnu* 'islands mouth river,' (Moose River); *Niłq'atighetun Bena* 'trails intersect lake,' (Gene Lake); *Benkda* 'no-good lake,' (King Lake). *Benkda* 'no-good lake' (King Lake) was also called 'Swan Lake' in Dena'ina. *Benkda* 'no-good lake' (King Lake) is big and doesn't freeze up well, so it's dangerous, so they call it 'bad' or 'dangerous' lake, in Dena'ina.

3I had four dogs, I would go from here at Kenai in the mornings, where the trail was: *Kili Bena* (pond at the head of Ryan's Creek—a man named Kili stayed there, at the pond alongside the airport; and then straight across the flat, through the timber, and then again on the flats, and then to *Tuq' Bena* 'mudflats lake,' (Akula Lake); and again on the flat; and then 'good river' (Swanson River),

ch’u yetq’u Yaghetnu, Tahdna Nundulggesht, ch’u yun’eh bednuh; yetq’u Sustenh, Susten Bena, ch’u kiq’u Yaghetnuh; ch’u yun’eh. Ch’u gu Grishga qenq’a qwa, John Otterstrom k’u yin q’u qenq’a qwa qgheł’u; ch’u yetq’u Shagela Bena; ch’u ki ken ch’u k’etnuh; yetq’u Nubendaltunt, tułchuda qayeh; yetq’u Martin t’uh, ełduqults’eł Martin qyedghenihen qenq’a qwa yet qgheł’u. Yetq’u Ggabila Bena skihnulchint qgheł’u. Yetq’u Sus Kenghełk’et ch’u Ht’uch’ Dałtuni, ch’u K’ggałggats’aq’ Dalchini, ch’u K’jech’aq’ Dalchini, ch’u Susten, Niłq’atighetun Bena, gu sht’uh.

4Yetq’u susten Unhtsadi; yetq’u Uch’eh Dałtuni; yetq’u Qeyach’en Dałtuni; yetq’u Benkda Ch’en Dałtuni; yetq’u Benkda; yetq’u Benkda Q’estsiq’. Ben yunch’dich’en ses susten Q’esdilen Bena. Benkda Ch’en Dałtuni gin k’etnu qwa ses q’aghdeq ch’u ken ch’u ben qwa teh dinłen. Yetq’u Gidaraq’ Dalchini, yetq’u sht’uh.

5Guduh quht’ana k’uhu qul’ih. From Goose Lake to the east entrance of the Swanson Canoe Route area, Charlie Marsh, George Pederson, Henry Nelson; from the west entrance of the lake canoe route to around the Rock Lake area: Alfred and Mike Danieloff, *Tahdna Nundulggesht* 'where the river crossed' (Russian Crossing), and up the river; then *Susten Bena* 'portage trail,' (Hungry Lake), and again on the Swanson River and on up. And here was Grishga's (George Oskolkoff's) little cabin, and John Otterstrom had a cabin there too. And then on to *Shagela Bena* 'trout lake' (Trout Lake or Grishga's Lake), and more flats and creeks, and then *Ni Bena* 'island lake' (Quill Lake) and down to the river at *Nubendaltun* 'lake extends across,' which is muskrat country, and then to Martin's Cabin. Then to *Ggabila* 'clamshell lake' (Embryo Lake), where I had a brush camp. Then to *Sus Kenghełk'et'* 'pass extends through the flat' and *Ht'uch' Dałtuni* 'that which lies hidden' (Owl Lake), and *K'ggałggats'a Q'dałchini* 'the one made like a fish heart' (Camper's Lake), and *K'jech'a Dałtuni* 'the one made like a kidney' (Swanson Lake), and *Susten*, 'portage trail,' and *Niłq'atighetun Bena* 'trails intersect lake' (Gene Lake). Here was my camp.

4 Then there was a portage to *Unhtsahdi* 'the first one' (Eider Lake), then 'one that lies obstructing it' (Olsjold Lake), then *Qeyach'en Dałtuni* 'one that lies on the other side' (Wonder Lake), then 'one that lies on the side of *Benkda*' (Wilderness Lake), then *Benkda* 'no-good lake' (King Lake). Then 'no-good creek' (King Lake outlet) begins. Across the lake over a portage across the ridge is *Q'es Dileni* 'flows into outlet lake' (Wren Lake). 'One that lies on the side of *Benkda's'* (Wilderness Lake) little creek runs between the ridge and the flat, and among little lakes. Then there is *Gidara Q'dalchini* 'one made like a guitar' (Pepper Lake), and then my camp.

5 Here is where other people used to hunt and trap [from 1927 to 1940].[1] From Goose Lake to the east entrance of the Swanson Canoe Route area, Charlie Marsh, George Pederson, and Henry Nelson; from the west entrance of the Swan Lake Canoe Route to around the Rock Lake area: Alfred and Mike Danieloff, Victor

---

[1] This paragraph was written in English by Peter Kalifornsky.

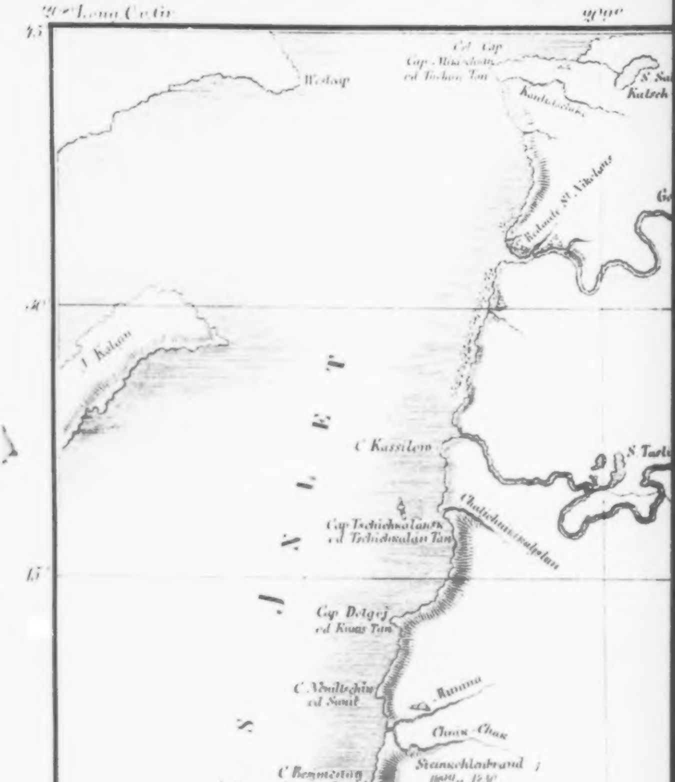
Victor Anton, John Monfor; from Beaver Lake to around the Finger Lake area, Nick Mishekoff, the Johansens, John Alex; from Ciska Lake to the Seven area, the Wilsons; from Moose River to the West Fork area, George Miller; in the Moose River-Moosehorn area, Johnny Wik and the boys; at Torpedo Lake, Otto Schreider; across the river by Torpedo, Stepanka; in the Killey and Frisbee Lake area, the Backoffs and the Ivanoffs; in the upper Killey River and King County-Cottonwood area, Louie Nissen, Frank Standifer, Pete Knik, Alex Sunrise, Mike and Andrew Dolchok and the boys; on the upper Kenai River to Cooper Landing, the Demidoffs and Dariens; Trail Lake into Bear Creek, Moose Creek, and the Indian Creek area (on Tustumena Lake), Alex Kalifornsky, Nick Nickanorka, Semion Yunesha, Pete Carling, Andrew Berg, John Berg, Windy Wagner. Ninilchik people trapped around Nikolai Creek [on Tustumena Lake], up in that area.

6Niłdnayi k'uhu qul'ih yethdi htl'egh nutiha dghunigh yethdi ninya q'ahnitu.

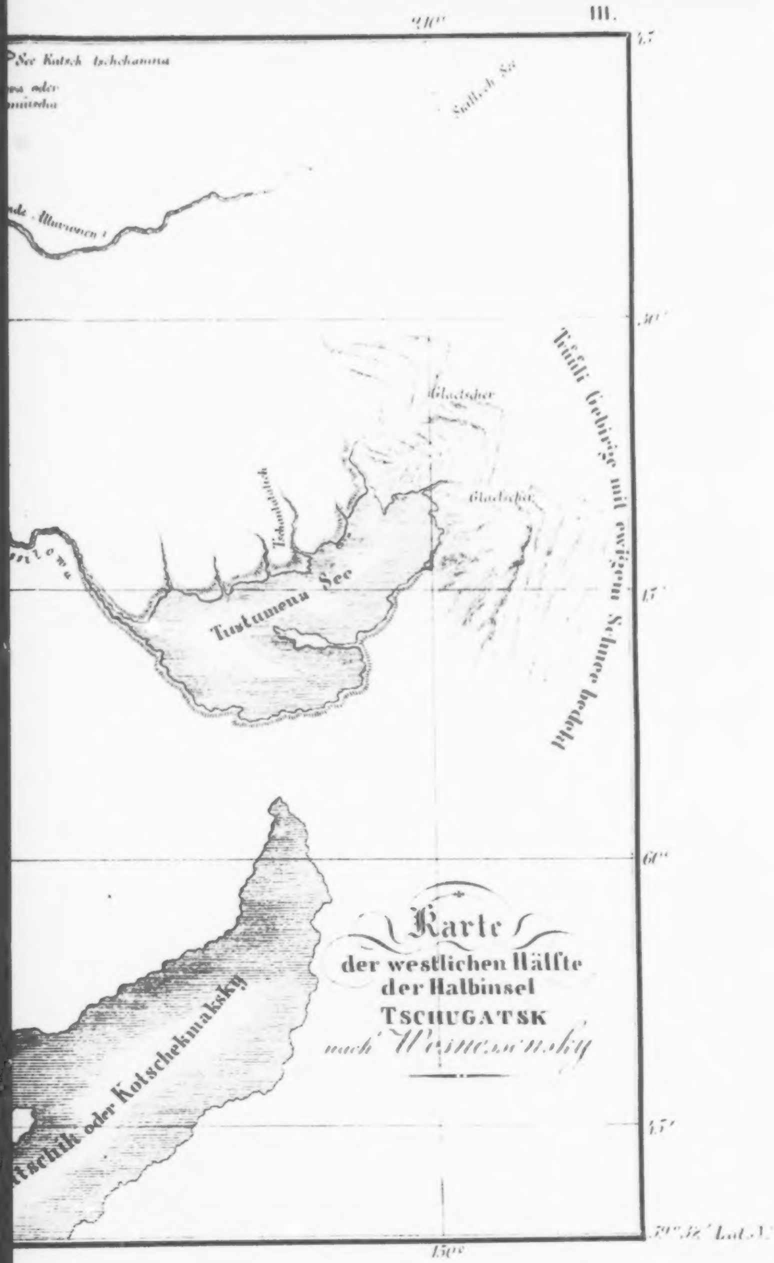
Antone, and John Monfor; from Beaver Lake to around the Finger Lake area, Nick Mishakoff, the Johansens, and John Alex; from Ciska Lake to the Sevena area, the Wilsons; from Moose River to the West Fork area, George Miller; in the Moose River-Moosehorn area, Johnny Wik and the boys; at Torpedo Lake, Otto Schreider; across the river by Torpedo, Stepanka; in the Killey and Frisbee Lake area, the Backoffs and the Ivanoffs; in the upper Killey River and King County-Cottonwood area, Louie Nissen, Frank Standifer, Pete Knik, Alex Sunrise, Mike and Andrew Dolchok and the boys; on the upper Kenai River to Cooper Landing, the Demidoffs and Dariens; Trail Lake into Bear Creek, Moose Creek, and the Indian Creek area (on Tustumena Lake), Alex Kalifornsky, Nick Nickanorka, Semion Yunesha, Pete Carling, Andrew Berg, John Berg, and Windy Wagner. Ninilchik people trapped around Nikolai Creek [on Tustumena Lake], up in that area.

6Our people trapped in these areas until after World War Two, when the animals began to disappear.

(On pages 336-337) Wosnessensky map drawn in 1830s. It was the most detailed map of the Kenai Peninsula in the Russian period. Map published in Grewingk 1852.


20° Long. Cr. tir
99°
45
Wedap
Cd. Cap
Cap Mikuschotty
od Tschen Tan
S. Sa
Kutsch
Kantetschuk
Bebade St. Nikolaus
Go
30'
I Kalam
K O O K S J N L E T
C Kassilow
S. Tarli
Cap Tschichwalank
od Tschichwalan Tan
Chatschmatschalan
15'
Cap Delgej
od Kunas Tan
C. Nealtschin
od Smil
Amma
Chax-Chax
C. Bemmenting
d namenlose C.
Steinkohlenbrand
1852 u 1830
60°
C. Staritschum
od Slus Talj Chan
Slus Talj Chax Fluss
Tchakech
45'
C Laidemej
od Kasnotchin
Malaja
B. Tsc
59°35'
150° W. v. Gr.
151°

BEST COPY AVAILABLE



III.
240°
55'
See Katsch tschchanna
…na oder
…niitscha
Salitsch See
…nde Alluvionen
30'
Tuifli Gebirge mit ewigem Schnee bedeckt
Gletscher
Gletscher
Tschantalatsch
Tustumenu See
15'
60°
…tschik oder Kotschekmaksky
45'
59°32' Lat. N.
150°

Karte
der westlichen Hälfte
der Halbinsel
TSCHUGATSK
nach Woinossensky

BEST COPY AVAILABLE

6.11

1977 [1981]:125-140 and subsequent additions

DENA'INA PLACE NAMES ON THE KENAI PENINSULA

The following list of just over 250 place names was compiled by James Kari with major contributions by Peter Kalifornsky, as well as other contributions from the late Peter Constantine, the late Shem Pete, Johnny Sarakoff, and the late Alexander Wilson (1967). Notes by Alexander Wilson are an important source for many of the names on the middle Kenai River. In addition, probable Athabaskan-origin names in Kachemak Bay and points south used by the Alutiiq were provided by the late Sergius Moonen of Port Graham. These have been converted to Dena'ina spellings and incorporated herewith.

An effort has also been made to reelicit, locate and analyze Dena'ina place names from maps and other written sources, such as the Woznessenksy map of 1852, the Dall map of 1896, the place names names cited in deLaguna 1975 [1934], as well as other Dena'ina-origin names on the USGS maps.

Names for which the pronunciation or the meaning is speculative are noted with ?. Names that have been added or modified after Kalifornsky 1981 are noted with *.

This list is part of an ongoing project on the Native geography of the Dena'ina. More than 1,600 Dena'ina place names have been recorded to date. A selection of these names appeared in *Dena'ina Ełnena: Tanaina Country* (Kari and Kari: 1982), and names in the Point Possession area are also listed in *Shem Pete's Alaska* (Kari and Fall, 1987).

The names are ordered generally from south to north and downstream to upstream in five subsections: I. the coast of the Kenai Peninsula; II. the Kasilof River and upland areas (105-132); III. the Kenai River and upland areas; IV. the winter trail from Kenai to Moose River; and V. the winter trail from Kenai to the upper Swanson River area.

I. EAST SIDE OF COOK INLET, SOUTH TO NORTH

Tika'a *big water*	Pacific Ocean
Tikahtnu *big water river*	Cook Inlet
Tika'a kaq' *big water mouth*	outlet of Cook Inlet between Anchor Point and Iniskin Peninsula
Yaghanen *good land*	Kenai Peninsula
*Tsayił *journey rock*	Mount Bede
Qalt'uts'a Bena *water lily lake*	fourth lake on English Bay River
Chuq'ush *butter clam*	A.C. Point in Port Graham Bay
K'eskaq' *? mouth*	Port Graham
Ts'eslahtnu *rock fish run river*	Seldovia River, old Seldovia village (Chesloknu)
Angidahtnu *? river*	Seldovia
Ch'wala Niłʼut *where spruce extends*	Barabara Point
K'tsits'ena *skull*	Kasitsna Bay
Chinshlatnu *crow river*	Jackalof Creek
Tleghendida Bena *tomcod lake*	Little Tutka Bay

Tut' Ka'a *big enclosure*	Tutka Bay
K'naqizdli *things are in a circle*	island 1-1/2 miles above mouth of Tutka bay
Tahtsitnu *underwater head river*	Tutka Creek
Łałitnu *? river*	Sadie Cove
Naqashuqilin *sun goes around it*	Herring Island
Uhutudli *driftwood on it*	Hesketh Island
Nika'a *big island*	Yukon Island
Isha Qayeh *(personal name) village*	Eldered Passage village, Anisim Point
Qatl'uhghalyi *soles of feet waving*	Sixty-foot Rock
Tsayehq'at *below cliff hole*	China Poot Bay village
Hagi Kaq' *grass basket mouth*	China Poot Creek
*Ts'enghutnu *gone hair river*	Soonroodna, possibly Halibut Cove
Ggaggashla Bena *bird lake*	Mallard Bay
Tuts'inlegh K'etnu *spawn in shallow place river*	Bear Cove
Qadaneq *? possibly non-Dena'ina name*	location at head of Kachemak Bay
Sus Qilant *pass place*	Cottonwood Creek
Uzintun *extends out into distance* *(this name supplied by Johnny Sarakoff of Seldovia in 1979)*	Homer Spit
Tuggeght *at the water*	Beluga Lake area

Ch'aqiniggech' *from it-objects drop*	Bluff Point
K'kaq' *mouth, opening*	mouth of Cook Inlet across from Anchor Point
*Q'es Nalchin, Q'es Nastsen ? *neck made-like*	site near mouth of Anchor River, Qasnatchin
*Ch'akaq' *out-mouth*	Chakok River
Layda *Russian: below high-water line*	Laida (site)
*Yurta *Russian: yurt*	fish trap site in Stariski Creek area
Sdariski *Russian: little old man*	Stariski Creek
*Shtuhtałen Kaq' *current goes out mouth*	mouth of Stariski Creek
*Shtuhtałent *current surges in*	Cape Starichkof
*Besi Bena *owl lake*	lake south of Deep Creek (Wozenssensky only)
*Hni Kaq' *embedded mouth*	mouth of Deep Creek
*Hnikaq'tnu *embedded mouth stream*	Deep Creek
Hkiyiq' *point*	Cape Ninilchik
*Sunit *? upriver* (from Woznessensky map)	
Hbunen'a *other people's (Russian) land*	Ninilchik area
Niqnalchint *lodge is built place*	Ninilchik village
Niqnalchintnu *lodge is built river*	Ninilchik River
Tutsataz'ut *rocks extend from water*	Corea Creek

Tsadghiłent *flows over rocks*	Falls Creek
Qałnigi Dnazdlut *rocks are there*	Clam Gulch
Tsatnazdlut *rocks are there*	The Sisters (rocks)
*Qałnigika'a Qilant *where large rocks exist*	creek near Sisters Rock
*Chix Qilant *where exists ochre*	south of Cape Kasilof
Qughuhnaz'ut *where point extends out*	Cape Kasilof, Humpy Point
*Quqiztunt *elongated object extends up*	point (Woznessensky only)
Tl'egh Hdilant *sedge is there place*	south side of Kasilof River at mouth
K'echan Dałkizt *grass lies place*	village site south side of Kasilof River, Humpy Point village
Ggasila Hdakaq' *? mouth analysis uncertain, possibly non-Dena'ina*	mouth of Kasilof River
Tuqeyan Qił'ut *clearing extends*	flat at mouth of Kasilof River on north side
Ch'enhdiłtunt *where gulch extends*	gulch by Qałnigi Keght
Qałnigi Keght *big rock place*	small point between Kalifornsky village and mouth of Kasilof River
Unhghenesditnu *farthest over river*	Kalifornsky village and creek
Nayesh K'etnu *next to us river*	creek 1/2 mile north of Kalifornsky village
Tsenhdiq'unt *where it burned downward*	site, creek, and bluff at Shadura's
Ts'igek'at *blueberry place*	creek and flat near mile 9 on Kalifornsky Beach Road
Htnadlent *steep place*	creek and point near mile 10 on Kalifornsky Beach Road
Ch'ahdinłtunt *gulch comes out*	gulch near mile 11 on Kalifornsky Beach Road

Ch'anilnat *camp out place*	Chinila Point, Chinulna, Chinilof, Chernila, old fish camp on bluff at start of Cannery Road
Tl'egh Dinłk'et' *sedge extends*	flat along Cannery Road, south side of Kenai River
Niggwaght *by the little island*	location on bar at Kenai river mouth
Kahtnuh Kaq' *river mouth river's mouth*	Kenai River mouth
Shqit Tsatnu *sloping flat cliff river*	unnamed creek north of Shqit
Shqit *sloping flat (?)*	flat north of Fort Kenai at Redoubt Terrace
Tsatni'unt *rock is there place*	Rocky Point
Qandazdlent *springs flow out*	beach just north of Rocky Point, Kandazlit site
Chix Qilant *ochre is there place*	place on beach north of Rocky Point
Ken Dech'etl't *scrub timber flat place*	village site at Salamatof Creek
Ken Dech'etl' Bena *scrub timber flat lake*	Salamatof Lake
Łabachish *ochre clay*	on beach 1/2 mile north of Fedosia Sacaloff's
Qeghnen *adjacent land*	Nikiski area
Chixteh *among ochre*	beach south of Unocal Chemicals dock
Tuqyankdat *poor clearing*	site of Phillip's Petroleum plant, Monfor homestead; Nikishka No. 1
Nundazk'et'a *lines extend down*	first gulch south of East Foreland; Bernice Creek
Nundazk'eta Bena *lines extend down lake*	Bernice Lake
Nik'ilent *where current stops*	East Foreland

*Qantushchigi *yellow mud*	location uncertain in Nikiski area (Woznessensky map only)
Qałnigi Dnazdlut *rocks are there place*	Boulder Point
Keshch'a Bena *down feathers lake*	lake, Nikiski area (Woznessensky map only)
Dghezha Bena *stickleback lake*	Daniels Lake; Nikishka No. 2
Tulchina Yits'a *water clan ridge*	low ridges across East Foreland north to Tiduqilts'ett
Dghezhaleht *where sticklebacks run*	Bishop Creek; Nikishka No. 3
Tiduqilts'ett *abandoned place*	village site between Swanson River and Bishop Creek, Titukilsk
Tuk'eleh Bena *fish run in water lake*	Stormy Lake
Tuk'eleh Kaq' *fish run in water mouth*	mouth of Swanson River
Dunilen Bena *stream flows into lake*	Dunlin Lake
Htsatni'unt *rock is there place*	Otter Creek
Quqeghnik'teleht *spawn up through place*	Seven Egg Creek
Hnik'dghi'ut *where something is embedded*	Moose Point
*Nuch'ishtunt *place protected from wind*	location uncertain, point south of Point Possession
Ch'aghałnikt *protected on one side*	Point Possession village
Tuzqunt, Tuyqunt *still water place*	Point Possession
Quch'k'eshtisht *where we carry something (canoe) up*	steep bank 1 mile east of Point Possession
Shqit *sloping flat*	creek from Dipper Lake

Shqit Bena *sloping flat lake*	Dipper Lake
Qach'eytnu *windy river*	Bedlam Creek
Qach'eytnu Bena *windy river lake*	Bedlam Creek lake
Qach'eyni'ut *where wind is against place*	flat by Bedlam Creek mouth
Baqay Ch'ehtnu *birchbark canoe*	Pincer Creek
Tutsahtnu *water canyon river*	Chickaloon River
Tsik'el'unt,Chik'el'unt *head in position*	two ridges at head of Chickaloon River on pass to Kenai Mts., American Pass
Qeshqa Eł Tak'niqats't *where rich man sank with boat*	point by Gull Rock
Tutl'uh *back water*	Turnagain Arm, Hope village
Tutsilitnu *water head flows river*	Resurrection Creek
Ułchena Hch'aqedełt *where the Alutiiq came out*	Portage Pass
Tutl'uh Yun'e Łi *upriver from back water glacier*	Portage Glacier

II. KASILOF RIVER AND UPLAND AREAS

Ggasilahtnu *? river*	Kasilof River
Hałq'a *pack place*	Coffee Point, 1 mile up Kasilof River
Nintudusht *tide extends to place*	Cohoe Spur Road historic site
Ggasilat *?*	Kasilof site
*Tasdlen Bena *current lake*	Pollard Lake

K'isna Ch'adełt *girls came out from place*	hill north of Sterling Hwy. bridge over the Kasilof River
Ht'ehq'eghdnilnisht *where boats get snagged*	bend in Kasilof River 1-1/2 miles above bridge
Nusdatl'na Hnitighiłtunt *where ghosts' trail descends*	Salmon Rapids on Kasilof River
Nanchish Bena *our nose lake*	Berg Lake
Nanchish *our nose*	shore of Tustumena Lake north of outlet
Dusdubena *peninsula lake*	Tustumena Lake
Tanht'a Bena *deep lake*	Trail Lake
Shanteh K'eleht *summer fish run place*	Shantatlik Creek
Yusdi Ka'a *big point*	Caribou Island on Tustumena Lake
Ch'it'eh *obscured*	isthmus on Caribou Island
Chuq'eyatnu *birch river*	Bear Creek
Ch'nalch'edi, Ts'nalts'edi *one that is scratched?*	ridge 2978' north of Tustumena Lake
Esnitnu *cottonwood creek*	Moose Creek
Łitsałtnu *square glacier creek*	Indian Creek
Łitsałtnu Łi'a *square glacier creek glacier*	Indian Glacier
Ht'uch' Bena *enclosed lake, shaded lake*	Emma Lake
Nik'analguk Dghil'a *comes around point mtn.*	2823' mountain south of Indian Creek
Dnashdechigi *yellow one*	mountain 4062', north side of Tustumena Glacier
Tuq'atl'u *head of lake*	Devil's Bay, upper end of Tustumena Lake

Qutsinulqet'i *blade' headed one*	mountain 3942', south side of Tustumena Glacier
Yaghanen Dghili *good land mountains*	The Kenai Mountains
Dghili *mountains*	Truuli Peak, i.e. Kenai Mountains

(Dghili *is not a Dena'ina place name, but simply the Dena'ina name for 'mountain' as noted on Woznessenky map in German as "Truuli Mountain Range Covered with Eternal Snow," then established as such by USGS)*

Qutał *flat-topped*	bench land west of Kenai Mountains, Caribou Hills
Ułchena Yits'a *Alutiiq ridge*	ridge south of Ninilchik Dome
T'ch'ahnen *concealed land*	ridge on upper Anchor River in Caribou Hills

III. KENAI RIVER AND UPLAND AREAS

Kahtnu, Nkahtnu *river-mouth river*	Kenai river, modern Kenai village
Qughuzdlent *current flows around it place*	bar in mouth of Kenai River
Kili Betnu *? river*	Ryan's Creek
Kili Bena *? lake*	pond at head of Ryan's Creek

(Kili *is not a Dena'ina name. Peter Kalifornsky thinks it comes from a white man who lived in the area, probably the same person Killey River is named for.)*

Ch'k'ituk't, Shk'ituk't *we slide down place*	Kenai village site at Northwest Fisheries Cannery, Skittok, Chkituk
Ch'k'ituk'tnu *we slide down river*	creek into old village, west of former FAA station
Beghdeq Ghetq'eyt *above it is covered with birchbark*	creek forks on north side of Shk'ituk'tnu
Dghezhaq'a *stickleback hole*	on north side of Kenai River just above Shk'ituk't

Qunch'ednasht *where we come back by boat, boat landing place*	south side of Kenai River where pipeline crosses Jimmy Mamaloff's fish camp at VIP Estates
Ch'endiłent *creeks flow down*	creek into Kenai River from just below Warren Ames Bridge
Esniggwat *aspen place*	"island" just southeast of Warren Ames Bridge
K'chan Hdilant *grass is place*	clearing on north side of Kenai River one mile above bridge
K'ełkizt *fabric-like object lies there place*	on Kenai River on both sides at Northwestern Cannery
Quk'eldełt *where things are brought up*	"Portage" just below Beaver Creek where boats were portaged
Hkayitnu *tail river*	Beaver Creek
Yeq Qałnik'at *cormorant's rock*	Eagle Rock
Nintudusht *tide extends there*	Big Eddy
Ch'k'eldełt *where things are brought down*	portage just above Big Eddy
Qandadlent *flows against place*	low place where river runs over bank on north side
Shlakaq' *little mouth*	mouth of Slikok Creek
Shlatnu *little river*	Slikok Creek
Shlaka Yits'a *little mouth ridge*	ridge along the north side of Slikok Creek
Tsałt'eshi *black stone axe*	ridge (glacial moraine) from Slikok Creek south to Kasilof
Ts'eldatnu *trickles down creek*	Soldotna Creek
Ch'ahdnalggent *dry area extends out*	gulch above Soldotna Creek near swift water campground

Ts'ats'dulqet't *where we tipped over*	Dawson Flagpole, creek into Kenai River from south two miles east of Soldotna Airport
Łitilent *glacial water flows*	"Customhouse," creek into Kenai River from south two miles down from Funny River
Ts'ilatnu *forearm river*	Funny River
Shang-hhay, Shanhhay *(personal name)* *analysis uncertain, possibly non-Dena'ina name*	ridge two miles above Funny River mouth on the south side
Łitilen Bena *glacier water flows lake*	Browns Lake
Nilun Kaq' *islands mouth*	mouth of Moose River
K'ibendghi'ut *lake extends in river*	lower Moose River
Niluntnu, Nilunkaq'tnu *islands (mouth) river*	Moose River
Qezdegh Nudaghiset *point-long way around*	big bend in Kenai River north of Moose River
Ht'ehq'eghdnilnisht *where boats get snagged*	rapids on Kenai River, Naptowne Rapids
Q'es Dudilent *flows into outlet place*	old villages at mouth of Killey Creek and outlet of Skilak Lake, Stepanka's
Tak'elzheht *something is hooked through ice place*	on river just above Stepanka's
Ch'anilent *flows out from place*	Olsen Creek
Unqeghdeq Ch'anilent *upper flows out from place*	creek on Upper Olsen Lake
Q'es Dudilen Bena *flows into outlet lake*	Skilak Lake
Batinitin Bena *trail goes by it lake*	Bottenintnin Lake
Batinitin *trail goes by*	trail on north side of Skilak Lake

Bendilent *flows into lake place*	upper end of Skilak Lake
Tuslitnu *pass flows river*	Skilak River
Tuslitnu Łi'a *pass flows river glacier*	Skilak Glacier
T'uch' Bena *enclosed lake, shady lake*	Hidden Lake
Sqilantnu *ridge place river*	upper Kenai River between Kenai Lake and Skilak Lake
Chunuk'tnu *? river*	Russian River
Chunuk' Bena *? lake*	Russian Lakes
Tasdlihtnu *swift current river*	Cooper Creek
Tasdlih Bena *swift current lake*	Cooper Lake
Sqilant *ridge place*	old village at the outlet of Kenai Lake
Sqilan Bena *ridge place lake*	Kenai Lake
Tl'egh Qilant *sedge place*	canyon in Moose Pass area near highway turn-off
Niłdilen Bena *flows together lake*	Trail Lake
Niłdilent *flow together place*	Moose Pass area, Trail Creek
Tsaniłtunh *extends though cliffs*	Salmon Creek Pass (to Seward)
Tl'ubugh *back shore*	Seward

IV. ALONG THE WINTER TRAIL FROM KENAI TO THE MOOSE RIVER

K'kuz'in *heart*	low ridge at fork in Beaver Creek

Tuz'i *extends above water*	ridge along east side of Beaver Creek
Nunk'dalya Bena *things portaged across lake*	Woodpecker Lake
Duydiłk'et'i *hanging up*	flat north of Cisca Lake
Qetsiben'a *head lake*	lake at head of Soldotna Creek, Sevena Lake
Ses Ka'a *big ridge*	ridge north of Cisca Lake
Ses Ka'a *big ridge lake*	Cisca Lake
Tsaniben *rock island lake*	Gargara Lake
Hq'ak'esq'at' *hummocky*	valley between Seska'a and Moose River
Dagheldeli *that which is red*	ridge 410' near junction of Swanson River Road and Robinson Loop

V. ALONG THE WINTER TRAIL FROM KENAI TO THE UPPER SWANSON RIVER AREA

Ken Ka'a *big flat*	large flat north of Kenai
Ken Ka'a Yunch'dich'en *across big flat*	ridge on east side of Ken Ka'a
Q'alts'ihtnu *Cavity ?river*	creek into Beaver Creek from Ootka Lake
Q'alts'ih Bena *Cavity ?lake*	Ootka Lake
Qudenghinut'i *one that shines above*	250' hill near Shadura Lake NE of Kenai
Tuq' Bena *mudflats lake*	Akula Lake
Łik'aqa Yits'a *dogs ridge*	ridge on south side of Swanson River from north of Beaver lake to Oil Road
Hka Bena *tail lake*	Beaver Lake

K'antu Yits'a Bena *against water ridge lake*	Finger Lake
K'antu Yits'a *against water ridge*	ridge 517' north of Finger Lake
Yaghehtnu *good river;*	Swanson River
Tuk'elehtnu *fish run in river*	Swanson River (occasionally applied to Swanson River)
*Tahdna Nundulggesht *where Russians crossed, forded*	Russian Crossing on Swanson River
Susten *portage trail*	portage by Hungry Lake
Susten Bena *portage trail lake*	Hungry Lake
Qeshqa Bena *rich man lake*	Cashka Lake
Shagelahtnu *trout river*	creek form Gruskka Lake
Shagela Bena *trout lake*	Gruskka Lake, Grishga Lake
Ni Bena *island lake*	Quill Lake
Nubendaltun *extends across lakes*	straight stretch and flat on Swanson River east of Quill Lake
Sus Kenghiłk'et' *pass extends through*	fork in Swanson River from Camper's Lake
K'q'uch' Bena *slanted lake*	lake south of Owl Lake
Ht'uch' Dałtuni *hidden it lies*	Owl Lake
Ggawiyaq Bena *fox lake*	Kuviak Lake
K'ggałggats'a Q'dalchini *fish heart made like*	Camper's Lake
K'jech'a Dałtuni *kidney that lies*	Swanson Lake
Niłq'a Tighitun Bena *trails intersect lake*	Gene Lake

Nat'uch'i Bena *obscured from us lake*	lake south of Gene Lake and east of Red Squirrel Lake
Gidara Q'dalchini *guitar-made like*	Pepper Lake
Sus Q'anch'edełt *where we walk through pass*	trail from Wild Lake to Point Possession
*Uch'eh Dałtuni *one the lies obstructed*	Olsjold Lake
Unhtsahdi *the first one*	Eider Lake
Qeyach'en Dałtuni *on other side it lies*	Wonder Lake
Benkda Ch'en Dałtuni *the one that lies on the side of Benkda*	Wilderness Lake
Q'es Dileni *flows to outlet*	Wren Lake
Benkda *no-good lake*	King Lake
*Benkda Q'estsiq' *no-good lake outlet*	King Lake outlet stream
Nataqu Kaq' Bena *across water mouth lake*	Nekutak Lake
Ggabila Bena *lake clam lake*	Embryo Lake
Niłdalyuyi Bena *connected lake*	lake south of Embryo Lake
Taqukaq' Bena *surface water mouth lake*	Takukak Lake
Tudach'en *on the water side*	Coyote Lake
Ch'du Bena *odd lake*	Ursus Lake
Tushlat *little water place*	flat south of Taqukaq'
Qunshani Bena *ground-squirrel lake*	Konchanee Lake
Tuqeli Bena *sheet ice lake*	Swan Lake?

Peter Kalifornsky at the gates of Fort Ross, California, March, 1979. Photo by James Kari.

BEST COPY AVAILABLE

Chapter 7

Shi Sukt'a ch'u Q'udi Nhdalnench'

My Life Story and Recent Events

This chapter contains Peter Kalifornsky's various autobiographical and first-person narratives. The stories are sequenced in an approximate chronology. Several items give insight into his evolution as a writer and into his methods. See especially his first cultural writing, from March 1972 (7.8), and one of his monolingual Dena'ina letters (7.11). Several stories contain numerous witty neologisms (7.13 and 7.15)

7.1
1984:92-97

GINIHDI SHI SUKT'A

[1]Nudgheltant Kalifornsky Qayeh October 12, 1911. Shunkda bequsil janq'u ch'anik'en ełanh. K'usht'a esh'il. Shbach'a'ina q'u shqigheten. Ts'ełt'an shitih ch'u ki ghel'en.

[2]Yethdi sez'a Theodore Chickalusion hni'iju ch'u shighetneq. Yadi hey k'usht'a qzelnik', 1915 k'ushu. Jitq'u h'elnesh tsents'didatl' shlupch' yunch'eh ch'tunani Tikahtnu. Ts'ił k'gheł'an yi Alaska packers sbayles ts'etsałi heyiq'.

[3]Ch'u shihdi q'u quht'ana usdeth, shi qyan. T'qinalt'ah tik'u'eldush ch'u eshchih ch'u nteldeh, hneltish shtukda shuda ch'u shcheyakda. Sez'a k'usht'a yuh idul. Tik'teh k'uhul'ih k'usht'a ghesdne da, hq'u shegh nink'delyish ch'at' tghesht'ił, qgheldihni ts'its'atnaq'. "Hunlk'et' ch'u ghednu, ch'u q'ench' nugh qetnashigu. Nqeł'uda yetq'u tghelgheł, hna ghen dults'eł ch'q'u."

[4]Ts'iłq'u q'ut'en qanilchit shełni, hq'u k'usht'a qa'elcheł. Ezhiyi miłni stsindnulqet'. Ughasht'a qanelnik.

[5]Ch'u Naqazhegi Cannery qiz'in dighelak. Heyi sḥu 1919 yethdi quht'ana ghesh'ih. Ch'u yet nuhtetnish ch'u shiqyan nindelnish heyi daghesediq', hq'u nagh qghedełi shi hnayeh k'u heyiq' daghesediq', hbesukt'a ch'u hbek'elik'a ch'u chiqul'iłch'.

[6]Ch'u shtukda hni'iju Fedosia bunkda 1921. Yethdi sez'a

THIS IS MY LIFE STORY

1I was born at Kalifornsky village, October 12, 1911. My mother died when I was a baby. I never saw her. My aunts took care of me. One would keep me, and then another.

2Then my maternal uncle, Theodore Chickalusion, got married and took me. I don't remember what year it was, maybe 1915. I barely remember going down to the boat to go across the Inlet [to Polly Creek]. He had a contract with Alaska Packers to cut pilings, year round.

3And here I was, away from people, by myself. Many times I would go out in the woods and cry and go to sleep, lonesome for, Dad, and Sister, and Grandpa. My uncle never stayed home. He was in the woods hunting when he was not working, but he would instruct me in what to do every day, training me in the real old-time way. "You exercise and work, and don't answer back, if you're sent to do something; move right at the very word."

4One morning he told me to get up, but I didn't get up. I got cold water over me. I was up fast!

5And Snug Harbor Cannery was canning clams around the year 1919. Then I saw some people. Then, when they left, I was left alone again for all the long winter, but their visit to us was my company for all winter, their stories and their songs, and the games they played.

6Then my father married Fedosia Sacaloff's mother in 1921.

nushtał'u shtukdach' duhdgheldihni. Shcheyakda ił gheshduh shanteh ch'u heyteh nagheyik.

[7]Łik'teh'i gheła tik'teh diłaq'adghelnen ch'u shi qyan, ch'u yet guduh nindanlnent hk'uch' sheł ninen'i'u. Dena'inaq' ch'elqadi beqel'ani.

[8]Ch'u henugh tanshu ghu Libby diqelasht ch'qiluq' ts'ił jan gidaytsi bu.

[9]Ch'u shtukda be'u qusil 1925 ch'u shcheyakda ch'u Nik'analguk. Yit htl'eghhdi yina qebequsil, ch'u Unhghenesditnu dnaqusil. Ch'u shtukda tininu ch'u łuq'u qil'eh hdaqilchet. Peter Constantine yunich'enh hda'ilchet Tubughnenh. Yin ey shkela.

[10]Ch'u shihdi tik'teh hdanelchet. Shtukda k'uhu ghel'ih gheshdnuh k'uhu el'ih yadi henu ghetgheshuł. Ki heyda niłtu chik'a estsił ch'u garbasnik yih diqelasht. Nutiha dingi qyigheqit, yethdi ch'qiluq' nidal'eq'.

[11]Łitl'enteh Kahtnu ht'ana Libby dik'elash qghutnuh. Ch'u łuq'aka'a uhu qul'ih yet May 25 to June 25. Yet tahbił ghelayi chik'a k'ents'esa ts'ah tahbił.

[12]Yet hey thirties Alex Wilson ił tahbił ch'gheł'an nutiha dingi łuq'aka'a. Ch'u Granquist niłtu tanalt'eq'i q'aghdeq łuq'u tahbił t'gheł'an. Denłts'ek'i tanalt'eq'i itena nungheshtih. Ch'u dik'elyashh hnugh nuteshjish, niłk'uch' henu ghen k'u nuk'detseden nungheshtih.

[13]1941 hnineshju Agrafena Sacaloff ił hq'u k'usht'a yuh eshdul. 1941 henugh tanshu ghu Portage ch'u Whittier Qeghtinitunt qałnigi ch'qeldedzi. Yet htl'egh hdi Tsani'un yeh Amchitka. Yet htl'egh hdi q'ench' Whittier qeghtinitunt unch' hdanłnen. Yet htl'egh hdi qeliq' 1945 Naknek dik'elash tanshnu yi P.A.F. Yet htl'egh hdi naqeli tunghanshdnik Kahtnu. Ch'u q'iłdu q'u gheshdu.

[14]Ch'u ch'bala ggats'a ch'aghełak dora ghech niłtu, ch'u dora

Then my uncle sent me back to my father to go to school. I stayed with my grandpa in summer, and in winter he visited us.

7 I was wild because I had been raised in the woods by myself, and when I got back on this side [of Cook Inlet], I had to live a different life. I was used to Native food.

8 Then I went to work for the Libby Cannery for a dollar a day, for the Chinese crew.

9 Then my father's wife died in 1925, and also my grandfather and Nickanorga. After they died, Kalifornsky village died out too. And my father left the house, and everyone took off for elsewhere. Peter Constantine went across the Inlet to Tyonek. He was a younger brother to me.

10 But as for me, I went to the woods. I hunted and trapped on my father's trapline and took whatever work I could find. I cut wood for next winter, and trap poles for the cannery. They paid forty cents a pole, and later it went up to one dollar.

11 In springtime the Kenai people worked for the Libby Cannery. The king salmon fishing was from May 25 to June 25. In those days the nets they used had wooden floats and linen web.

12 One year in the thirties Alex Wilson and I net-fished for king salmon, for forty cents a fish. And everybody netted for Granquist [the cannery superintendent] between the traps. I helped the owners of small hand traps. And I would go back to work in the cannery and do other kinds of work, like being a blacksmith's helper.

13 In 1941 I married Agrafena Sacaloff, but I never stayed at home. In 1941 I went to work on the Portage and Whittier tunnel as a rock driller. After that, I went to the Aleutians, to Amchitka, and after that back to Whittier to work on widening the tunnel. After that, in the spring of 1945, I went to the Naknek Cannery for PAF. After that, in the fall, I came home to Kenai. And I stayed home then.

14 And I dug out spruce roots (natural knees) for ribs for

gheshghun tahbił t'eł'ana niłtu, ch'u burhut ank'dghełak ch'u qenq'ah, yadi henu shlaq'a tul'eh. Yethdi tinitun hnugh Kahtnuh hech' tinitun hqeshqa.

15 1956-57 hkut' qeł'anh nidanlnen tuberculosis ghu Seattle Laurel Beach Sanitarium k'uych'eni beq'di hqugh. Ch'u tunghanshdnik idiłdi shqenq'a ghu k'qul: yuleq qul, hdukaq'di qul, belda qyan ez'un. Shlaq'a ghel'eq'i $30.00 ni'iq' yi beł ch'dalnigi.

16 Q'uch'a shnunastunen Dan France duhhdeldih q'ank'ułqes. Dnigi k'qatl'na shlaq'a ghełggat, ch'eda bach'k'elqedi gudlik ch'u qadi shlaq'a ghełdatl'. Ch'u dora buzełchin. Qughesht'a qyushiluq.

17 1960 tahbił ch'eł'ani q'aghanshdnu sheghes egeduyi hnes t'eshjuq, hq'u yeqech' q'u ghegheshdnu ndahduh henu shlaq'al'eh. 1965 Jack Farnsworth bu henugh tanshu yi nutuyu'ułi shgaba bik'eghneltishi łuq'u beqeghyeh hqugh bik'eyeshi yeq'ahdetałtlet. Deghełkegh hqugh 20' x 60' yi bu dnuyełuq, nutiha shani begh k'egh gheshdnu.

18 Yethtl'egh hdi kiq'u burhut t'nuch'eł'ani ch'u ki dora ch'eghuni. Ch'u yet qizlan ch'u ki gheshdnuni qil sheghes egeduyi. Ch'u qadi dink'a shlaq'a ghel'eq ch'u yethdi qyeł k'nunetuhi.

19 Ch'u yethtl'egh hdi 1972 idashla Jim Kari be'u ił shegh niyu. "Dena'ina hnaga gheniynik'eset," shełni.

20 "Ch'du'inaghełt'ey shi'i," bedeshni, hq'u bech' henugh ch'tazdatl'. Ch'u nutastnu ch'u 1973 tunghastnik idiłdi Dena'ina hnaga ch'k'tuchek shełni. Ch'u yek'echek ch'u "Nen k'u k'ichek," shełni. Benanltun hq'u qil egduyi shgguna shq'eya. Ch'u "Ch'hdechedigu," shełni.

21 Ch'u yethdi *Kahtnuht'ana Qenaga* niłtut'elyuyi k'yeshchex. Ch'u gin niłtu t'elyuyi yus qayeh California łuhshiniłtan, qayeh ndahdu unhshcheyakda yeghenik'ghadnuy be'izhi: Kalifornsky unhtsah Tahtna ił q'anghudnesh yeh Fort Ross.

dories, and I built some dories for fishermen, and I repaired boats and houses—whatever work I could get. Then I worked on the highway out from Kenai for the Alaska Road Commission.

15In 1956-57 I landed in the hospital with tuberculosis, in the Laurel Beach Sanitarium in Seattle, for sixteen months. When I came home, my house was empty—no windows, no door, only a stove there. What I got was $30 a month from social security.

16The only person who helped me was Dan France, who was driving the school bus. He gave me the hindquarter of a moose, and he gave me some blankets, dishes, and pots, and some groceries. Then I built him a dory, and he paid me well.

17In 1960 I had to give up fishing because my arthritis got bad, but I kept on working wherever I could find work. In 1965 I went to work for Jack Farnsworth on a floating barge on which the freezer's chemicals had rotted everything below the decking. It was 20' x 60', what I repaired for him, and I worked on it for him for two summers.

18After that I repaired more boats and built more dories. Then the time came when I couldn't work anymore because of arthritis. So I went on food stamps, and later on welfare.

19Then after that, in 1972, my friend Jim Kari and his wife came to visit me. "I am interested in learning the Dena'ina language," he told me.

20"It is a hard language," I told him, but we got going on it. Then he came back in 1973 and at that time told me the Dena'ina language could be written. Then he started writing it and told me, "You write something too." I tried, but the pain was bad in my arm and hip. And he told me, "Don't give up on it."

21And finally I wrote the book *The Kenai People's Language* (1977). And (in 1979) this book took me out to the state of California, the state where my great-great-grandfather earned his name: Kalifornsky, who went with the first Russians to Fort Ross.

7.2
1977:28-29

ŁUQ’A CH’K’EZDELGHAYI

Tahbił tanełkiz. Łuq’a shegh dighelagh,. Dich’anełtan. Ch’u ghest’uts’ ch’u nunghestseq’. Balik zełchin. Nutin’at nutiha tsiq’ tughełu. Yethdi chuq’eya ch’u esni eł bet’uh idghełq’en. Łq’ich’idi jani yethdi nunghełu. Ch’u nanłghal. Ch’u dghaznigi yidgheshchet. Yethdi heyi niłtu.

PUTTING UP FISH

I set the net in the water. A fish swam in to me. I took it out. And I cut it and made it into strips. I made *balik*.[1] I put it in brine for two hours. Then I kept a fire of birch and cottonwood under it. I did that for nine days, then I took it down, and I bundled it. And I put it in the cache. Then it's for winter.

---

[1] *Balik* are smoked strips of salmon. The Dena'ina borrowed this word from Yakut, a Turkic language of Siberia. In Yakut, *balik* means 'fish.'

7.3
new, dictated in 1972

K'NUY'A UHUCH'EL'ANI

[1]Gu dach' qents'ugh'i ben dazdlu. Undadi ben en'at k'enuy'a qan gheneshu.

[2]K'iłkedi ba tanełu ch'u quggił ba tananłu. Łtaqul'i bidults'i. luq'u q'anik'danełnen.

[3]Betsen ghenhdi k'q'ush gheshghun. Ch'u yethdi dasgedi yighełu. Qughusht'a dayesh hdi qun, zełghal, heyi niłtu.

Peter discusses his writings with linguist Robert W. Young at the University of New Mexico, 1980. Photo courtesy of James Kari.

BEST COPY AVAILABLE

BEAVER TRAPPING

1Over here there is a series of seven lakes. At the last lake I came upon a beaver lodge.

2I set traps in the water for them and I set snares in the water for them.

3There were eight of them staying inside (the lodge). I caught all of them. I made dried carcasses out of that meat. And I smoked them. When they were nicely wind cured, I bundled them up (keeping them) for winter.

Peter Kalifornsky in Albuquerque, 1980, with Lucy Newman, the late linguist Stanley Newman, and linguist Alice Neundorf.

7.4
1975b: 16-17

QUNSHI UQUCH'EL'ANI

[1]Ts'iłq'a Kahtnu betnu qughuzdlent qunshi shegh qughilagh.
Ch'u beł k'danłtetl'.

[2]Shegh qutuyghiłghel ch'u naqanełtan.
Quht'ana shegh hnidatl' ch'u quch'dghilu.

[3]Betsen ghinhdi ch'eghnałggen ch'u bediłkidi ghinhdi
ch'ełkuch. Tlegh ghinhdi dinunch'eznel. Dukaq' qughesht'a
ch'qiluq. Heyi niłtu.

BELUGA HUNTING

1One time at the mouth of the Kenai River where the current flows, a beluga swam up to me. And I shot it.

2It floated up by me and I brought it back to shore.
The people came to me and we butchered it.

3We dried its meat and we rendered its blubber into oil. We poured the oil into containers. We fastened the lids well.
It was for winter.

7.5
1976:32-33

DNIGI UQUCH'EL'ANI

[1]Gu dach' ses gheneshʉ. Dnigi beq' hq'a ghashu. Nughełqeh. Qatuldełi niłtu naqadetazdatl'. Qaniłch'eɏi ank'uch'enh ba tanshu.

[2]Nalyu hq'u begh neshu. K'eyich'a gheni beł k'danłtetl'. Ts'ił qeyan q'u beq'es eł k'danłtetl' ch'u chi'ełyuq. Qudghełu. Łuq'u nugheshdeghak. Yethdi qayeht'ana ił łuq'u suts'dultuk'.

MOOSE HUNTING

1I went this way to a ridge. I came upon some moose tracks. I tracked them. The moose started to go in a circle, preparing to lie down. I went against the wind.

2I came to one lying down. I shot that bull moose. I shot it only once, in its neck, and I killed it. I butchered it. I packed it all back. Then, with all the villagers, we ate it all up.

7.6
1976:47-48

IDA IŁ SHTUCH'NIDATL'

1Ida ił shtuch'nidatl'. Dnigi ghen yeł k'dałtetl' ch'u chihuk'dalyuq ch'u beł dghuni yegh taltlet' ch'u begh chi'ełyuq.

2Ch'u udihdi sha chiyiłyuq. Ch'u shik'u chik'ełyuq. Yighen ba chi'ełyuq ch'u ki chich'k'ełyuq. "Giniki ida ghun ghe chinłnah," shełni. Ch'u ida ghe chi'ełyuq. Ch'u łuq'u niłghe chich'k'ul'ik.

MY FRIEND AND I WENT HUNTING

1My friend and I went hunting. He shot a moose. It pretended to be dead, and then it attacked him, and I killed it while it was beside him.

2And he gave the moose to me. Then I too killed one. I gave that moose to him. And then we killed another moose. “This one is for your friend,” he told me. And I gave the moose to my friend. And we killed them all for each other.

7.7
new 1987

GEORGE CH'U SHI

[1]Gin yadi heyi shuq'u 1960s George [Peteroff] ił yach' North tinitunh yuh ts'dalts'i. George ghun yunit beldagh san. Shihdi hdukaq' hch'en yet ghu hdukaq' hyesh quht'ana qwa ch'a'iltlet.

[2]K'usht'a telgheł. Shi ki shi qyan ghash'an ideshni. Ił George ghun, "Yadi di? Yadi qwa di?" shełni.

[3]"Hch'ilneshigu," bedeshni. Suk Dena'ina sukdu nuhqulnish. Yuh T'ana Qwa łu qghe'ih yaghaliyi niłtu łu," bedeshni.

[4]Łuq'u didetl'ich' qwa quqelq' q'u qilt'an.

GEORGE AND I

1One winter in the 1960s George Peteroff and I were staying in a house out on North Road. George was in back, standing by the stove, and I was on the side by the door. Just then a little man appeared.

2I didn't move. I thought I was the only one who had seen it. Then George said to me, "What is that? What is that little man?"

3I told him, "Don't be scared. The Dena'ina used to tell stories about seeing the Little Housekeepers. It is good luck to see them."

4He was all green and he looked like asparagus (small, upright, layered like shingles).

THE 1972 POTLATCH

Written explanation of the potlatch held on March 4, 1972, by the Kenai Dena'ina. Peter Kalifornsky's first cultural writing, this presages themes in his later work.

The first words of the song are: "Where does everyone scatter on to like the wind, blow dust away." That is to every tribe of people that has a young man going to the Army. Some overseas and out on jobs, and the family moving from one place to the other countries.

The rest of the song mentions the relatives, friends, aunts, and so on. That they may come in with love and cheer, and the second part of the song, the same words are used. That was to everyone. That was at the program that everybody come in with love and cheer and be happy. That's why the song can't be sold, but the song could be used by any tribe under permission. That is, permission for their respected.

And there are four short stories. When the little ones with bearskin, and dance around it before they sit down, and the song that was sung for them.

They were out at their winter camp. There, the head man told his people, we are going to move down to the mouth of the river. Come and move along with me. That was down to their fish camp. They had to do lots of work before they sat down to rest for the night, and the story was told about the other planet had light so the old crow goes over to the other planet and steals the light and brings it back to this planet. Complete the story.

And that crow song is another story. The song *ya-la-oh- he-ye-he*. This story is before anybody thought of singing. At this time, the crow can make work and come there. He was walking along the beach, he came to a small river. On high-water mark, he found an old fish.

He was going to eat on the old fish, and he saw a camp just above him, so he turned himself into a nice-looking young man, and he visited the people and there were no men. He asked where the men folk were and the women told him they were out hunting, and he

An unidentified family at Kenai between 1895 and 1903. Photo No. PCA 16-41, Kate R. Gompertz Collection, Alaska State Library.

could see that they didn't have much to eat, but they offered him something to eat. But he had his mind on that old fish he saw on the beach, so he refused the food offered to him.

He asked for the scoop to go fishing and he went down the beach. There was a big cottonwood drift log so he took his one eye out and laid it on the drift log and he told his eye to say "*yo-ho*" if you see someone and he went down to the old fish to eat. By the time he started to eat, the eye said, "*yo-ho*" and he runs to eye and there was no one. He spanks his old eye and laid it back on the log. You say "*yo-ho*" if you see somebody. The third time he didn't believe the old eye, so he went on eating the fish. He heard people talking. He ran up to the people.

The hunters were coming home without any meat. They asked him where he came from. He said you wouldn't know. I travel all over and seen many people. He came here and was trying to fish, but there were no fish.

The only one was an old one washed up on the beach, and some bird had been picking on it. He had a bandage over his eye. They asked and he said he had sand in his eye. They said let's look at it and he said no.

He told them I doctor myself when I get something like this or get sick. And he was in trouble. He had to think fast and outsmart people and get his eye back, so he told them, let's look farther up the river.

And he walked ahead of them up to where his eye was lying on the log and he picked it up and started to sing. [He] sounded finer. The people wanted to look at it. They said it looks like an eye. He said no you can't touch it. If you do, it will be unlucky to us. He's looking out for us, and he kept throwing it up and singing. [He] sounded finer. And he pulls the bandage off and let the old eye drop down in its socket. And he started to sing *ya-la-oh-he-ha-he*.

So the people learned that everything they do was *do-ya-do-ho*. And soon they had a tone and song with *oh-he-ya-he* added onto it. That is the story of song and the youngsters with the bear skin at potlatch program. That's the kids with the bear skin, it may mean something else to other tribes of Indians.

I don't know, and the game with wooden discs is called *ka-ma-gu* [*qamuga*].[1] It's the same as horseshoe game.

The people were on the trail to another village for a potlatch to camp on the trail, one poor boy didn't have an axe. He was asking a friend for his axe, and he said it will be fine and will have a big campfire, and we'll have games and have fun and the game played to guess the marked one in your hand. That game is called *chanlahe [ch'enlahi]* and the songs that were sung are all mixed languages of all the tribes around Cook Inlet. This song was made out in the ocean on the sea otter hunt, and they learned one another's language and made songs. When they got to the mainland, they played a game of *Chanlahe*. The costumes that could have been mixed at the potlatch program, but *noxri [nuhzhi]* had red ribbons. *Tolcina [Tulchina]* had blue ribbons. Nalcina *[Nulchina]* is related to Tolcina with white.

---

[1] See "*Tahin Ch'ihant Hsukt'a* Polly Creek Story" (0.1), fn. 1.

7.9
new 1974

1974 TIK'TEH QAYEH HTITL'
1974 WILDWOOD TRANSFER CEREMONY

1974 gu gazna t'uh qghelat, Tik'teh Qayeh,[1] George Miller.
1974 this government's place it was, Wild Wood, George Miller.

qiłkit, Dena'ina qayeh niłtu, Dena'inaq',
getting the place, native village for, in native way,

qetitl' ełchi naqetni. Suk Dena'ina egh hdnul'ani,
potlatch have one, we were told. Long ago about natives to show something,

badin q'u yeqech' nadetunił? Dnaqul. En'ushna qetitl' sukt'a
who will teach us how? No one. Old men potlatch stories

sheł nuhqulnish, ch'u qetitl' k'elik'a nagh qul. Ch'u
they have told me, and potlatch song we didn't have. And

shtuynik'nasdzeden k'eli sha tudin'un. Sh'un ntgheldaq lagit,
lonely man song come to me. I don't know if I was sleeping,

ey qatsighestsex lagit. K'ushta hna ithq'u, k'eli dilan.
or I was dreaming. Not in words but, a song it was.

Qetitl' niłtu sheł qeldihna, qbuydghełi.
Potlatch for in practice with me, for them I sang it.

---

[1] Peter Kalifornsky's name for Wildwood literally means 'wilderness village' or 'out in the woods village.'

"Gidaytsiq' k'dili," shqetni. Ch'u
"In Chinese you are singing," they told me. And

bech' hnugh tanshu. Nutiha k'dezluyi dazluch' ch'u hna dełah.
I got to work on it. Two alphabet sound, and it becomes a word.

Ch'u beq'ahdghełnen. Idiłdi, q'udi ghu daz'unch',
And I finished it. and then, now the way it sounds,

k'eli dazlan. Ch'u qetitl' ch'qgheł'an,
a song it became. And potlatch program we had.

ch'u q'udi k'isna, shtuynik' nasdzeden eghd idna,
and the young ladies, lonely man's sad part program,

qughusht'a q'anqulyak.
they play that part very well.

7.10
1977:34

QIZ'IN[1]

[1]Unhtsah idashla shegh niyut. Qiz'in uhu beł tanshnu. Nututastsat qun beł tiq'a ghashu.

[2]Qiz'in beq' beł q'aghashu. Ch'u "Quneltash," bedeshni. Ch'u begh shtuhuydalt'eq'. Qiz'in gheni dnaghełget ch'u dagheltey.

---

[1] *Qiz'in* is the name for razor clams (*Siliqua patula*). The name means 'compact object that is in position.'

CLAMS

1 Once my little friend came to me. I went out clam digging with him. When the tide started to drop, I went to the flats with him.

2 I went with him among the tracks of clams. And I told him, "You dig him up." And they escaped from him. Those clams are fast and strong.

7.11
new 1974

LETTER TO JIM KARI[1]

December 1974
Copper Center, Alaska

Idahdi:

1Aa' yagheli. N'ishla na'inhdiłda.

2Yagheli yit zidu? Na tgheshyuł yit.

3Ndahdi ghuluh k'gheshchik. Sukdu ghin beq'ahdalnen ch'u gasht'anaq' k'u. Ch'andanshtun. Q'udihdi k'eli ki tsa gheteshtnu.

4Naq'eltanich' bahdach'nelneshi ghin k'u baq'ashinighdalnen. Tak'elashen, "Yagheli," yełni. Ch'u duch'deldih.

5Nt'uynidełt'a ch'u ch'qideshtnik' q'udihdi. Shagh inqel'anh sht'a k'eshchik.

6N'u ch'u ngha k'u yagheli du qbedetgheshnił. Ki idahdi ki yagheli du shhdetunił

7q'ua.

8Ida.

---

[1] Original in Dena'ina only.

Hello friend:

[1]Yes I am fine. You poor thing, with no one to turn to.

[2]Do you stay nicely there? I'll come visit you there.

[3]I am done with my writing. Those stories are finished, and with the English too. I am marking the date. Just now I started working on another song.

[4]And I have been translating the Lord's Prayer as well. The priest told me "This is good." And we are learning it (the Lord's Prayer).

[5]I am depending on you, and I am lazy just now. My writing harasses me.

[6]Say "*Yagheli du*" to your wife and sister-in-law. Later on they will say "*yagheli du*" again to me.

[7]Goodbye,

[8]Friend

7.12
1980b: 197-199

STATEMENT AT THE CAPTAIN COOK COMMEMORATIVE LECTURE SERIES

ANCHORAGE, OCT. 11, 1978

[I would like to speak about] the effects of exploration on Native culture in Alaska since the time of Christopher Columbus. You go along to every change—the Russians' time, and gold rush times, and the union time, and the war—and every addition has been handed down to the Alaska Natives. They have been affected. The Dena'inas had a way of life for their health until the whites came. And all these years, histories have been written, and the changes have been told as positive changes.

But it's bad and good on both sides. It had to be done one way or the other in order to make a go of it some way. And now, a fact of that exploration on Native cultures in Alaska is that a way of life—the way they lived, the way they know how to live for their health—has been affected, and their country has been affected. The last war, and after that our statehood, and then land claims—all this affected the people.

Now this younger generation, if they had to go and survive and go back to the Native way of life, the way it was, they could not make it. Now none of us can make it because the country has been ruined by the people. And the game has been ruined.

I say this because this Kenai Peninsula here, I can see it myself, has been destroyed for game. It's all torn up, and my country, my trapline up there, has oil lines through there. Now if you had to go back and survive through that country, you couldn't make it, for the game is gone, fishing, everything.

The way of Native life has been taken away from them by the law. Look, we understand that this all had to be done, and you can say it's good. It's good and bad on both sides. You can't leave the country without any protection.

So that's what we stand for right now. That's my opinion. Thank you.

Mary Kalifornsky Nissen (1910-78), Peter Kalifornsky's sister, at her home in Kenai in the late 1970s. Mary was in the audience the evening of Peter's statement at the Captain Cook Commemorative Lecture Series. She died just a few days later. Photo by Lorena Keating.

BEST COPY AVAILABLE

7.13
1984:102-117;
with additions
from James Kari's notes

CALIFORNIAH Q'ANGHGHESHNESHCH'

*The expressions in brackets [...] are literal translations of words Peter Kalifornsky coined on this visit. Notes and phrases added for this edition are marked *[...].*

1 Yit gu Kahtnu qech' tanshnu, ch'u Anchorage tughanshnik. Yethdi Fairbanks tanshnu ch'u ida Jim ił agheshdnu ghu hna t'uh. Yethdi 2-22-79 Jim ił Anchorage ch'taznu. Ch'u yethdi California bech' ghuda'i hghudach'i ch'tenash q'atl'unu hghuda yeniłtu shu q'ach'hdusit shu. Ch'u shniłtut'ilyuy'a yinenhni'unch'.

2 2-22-79 Hełch' ghu U.C. tuch'ghaznik Morgan ch'u Jeannie Sherwood nat'iqghedatl' yina ił ch'dults'i Winters. Morgan yin ey Alaskan ch'u ey qit'aynizen yich' sukdu guh Tikahtnu. Morgan ch'u shi hnuch'ulnish niłk'uch' t'qighet'ach', nił'eł hnuch'ulnesh guduh ey Tikahtnu ht'uh.

3 2-23-79 Q'anch'utdeł DQU ghu Dena'inaq' hqeldiht hqi'unt hey 1971. Dr. Sarah Hutchinson yet UC Davis Dena'inaq' hq'aynizeden ghezdunen nał nuqelnek yadi hełen hdalnent t'qenahch' ghu DQU hqeldiht. Guna Dena'ina qebegh qilan yadi qyełnihi ni'ich' nedush qenq'a, hq'u k'usht'a ch'tinal ch'ehdnul'ani ghu tinitunt yet qil. Yet dudeq k'dalnen ghu UC Davis qyeł nił'idatl' ndahdna k'u 12 ina, ghun k'u Dr. Jack Forbes hdi U.C. Davis suk htałchetch' ch'u Dena'ina q'ayniqezit hqenq'ah. Niłqidatl' k'nunes qetitl'q'a yi niłk'uch' hnach' yet gu hna t'uh. Ghesh'ani ch'dnil'ani guna huk'dil'ana k'eljeshna, ch'u qughesht'a hnach'dulghesh Forbes ił.

4 2-24-79 ch'taznu yeh Fort Ross ghun ił Sherwoods. Morgan

TRAVELING IN CALIFORNIA

1 2-18-79: I left from here in Kenai, and I came to Anchorage. Then I went to Fairbanks and I worked with my friend Jim at the Language Center. Then on February 22, Jim and I went to Anchorage. And then on to California, so that perhaps we can find out about going again later. Another of my books is being planned.

2 2-22-79: In the evening we arrived at the University of California. Morgan and Jeannie Sherwood met us. We stayed with them in Winters. Morgan is an Alaskan and an expert on the history of Cook Inlet. Morgan and I reminisced about different things that happened and mutual acquaintances from the Cook Inlet area.

3 2-23-79: We toured DQU, the Native American university founded in 1971. Dr. Sarah Hutchinson, the UC Davis Native Studies program director, explained current issues to us at the DQU seminar. Those Indians have what they call a sun-dance house, but we didn't get to go to see the place because the road was bad. In the afternoon, at UC Davis, about twelve people got together, including Dr. Jack Forbes of the UC Davis Anthropology Department and Native Studies Department. They got together for a Multi-Ethnic Festival at this university. I saw a show of local performers, Maidu dancers, and we had a nice talk with Forbes.

4 2-24-79. We drove to Fort Ross with the Sherwoods. Morgan

nał nuqelnek yadigh niłk'uch' sukdu egh qayeh t'uh. *[Ch'u California bitudashtchigi ch'ngheł'an.] Yeh ch'ghunish dghu nat'inagheyu yet Fort Ross yin California qayeh ht'uh qitenen, Bud Luckey ch'u Moses Hallet yet Fort Ross q'atl'u hna ts'ił ch'nizenen. Yet łuhch'nidatl'. Fort Ross ghu kisht'a k'enyi yi kisht'a niłch'idulqet. Yet heghnu t'ehqinghełden. Qughusht'a nqghasdnu yet ghu Tahtna ghet ghelat. Ch'k'ulqet' yet Hallets qech' qenq'a. Yet Ch'bala K'it'u Elementary Duhdeldiht, yaghalich' niłq'ayniqul'ehi ghunach' Fort Ross hnach' ts'ił nizenach' qyeł nił'idatl' ey shu 85 ina, kik'u 15 Kashaya Pomo ina. Di niłch'idatl'i qughusht'a nhdalnen ch'u yet ghu niłghenach' niłqidulqet yadigh k'qilan niłhdudnih. Guna Kashaya ina un shqeni esdech' qbeqayeh ch'u yet hełch' ch'k'ulqet' ch'u t'qinulnik. Gu Kashaya Pomo Dena'ina hbegh ey suk'i ey qenq'a duqidedquht. Ey t'qughelbits', ch'u ht'itighetunt qul, ch'u ch'qidnaghelt'un hqizhihch' niłggun nedush qenq'a. Ch'u yusdi q'a uch'en yus k'qełqet yadik'u ghu niqediłt yi k'ghuynisdich'.

52-25-79 Jim ch'u bedesnaqa ił tuqghaznik yet Kashaya qbe'esdech' qayeh nushqulkitni. Ch'u ghehnidatl' Shirley Parish yin k'duhdełdihen ghu k'duhdełdiht ghu. Yin ey ghu Hupa. Yina di beł gheshduna yet tl'aq'. Yet htl'egh yaghalich' qbegh ch'nidatl' ch'taznu San Franciscoh. Qyanughuneshi n'at q'anch'ghunesh qeteh San Franciscoh. Qenteh q'anch'udeł Jim ida'ina teh. Yit hełch' Art Bontempi *[Artful Goodtimes] San Franciscoh qughusht'a qu'ił k'echik sheł qghenak. Sheł duduqghedatnu kisht'a gheli bet'uhdiłt'ach' niłch'idelqedich' ił quhdghezet. Shidełqet ch'u bedeshnih, ch'u Art dghunih yet Jim ch'u shi ki hnes yech' niłghuch' ch'anqeht'ushich'.

62-26-79 Jim desnaqa ch'u Jim bunkda daja q'anch'udeł tahbił t'eł'ana hk'unalt'eq'ih ch'u ki q'anch'udeł badin'at ey tuq'i bahnidghe'uyi n'at shguna, *Balclutha* aka *Star of Alaska*, ey tuyes

told us various stories about the historical sites. *[We viewed the California redwoods ['that which is cylindrically red'].] On this trip, we were met at Fort Ross by California State Park Ranger Bud Luckey[1] and Moses Hallet of the Fort Ross Interpretive Association. We toured the place. Fort Ross was very interesting, with much discussion. They were skillful at carpentry. They worked very nicely there in the Russian times. We ate there at Hallet's place. At Timber Cove Elementary School, good publicity by the Fort Ross Interpretive Association brought a crowd of about eighty-five people, including fifteen or so Kashaya Pomo people. Our get-together went well and there was plenty of questioning about several issues. These people, the Kashaya Pomo people, invited me out to their reservation ['their separate village'], and that evening we had dinner and a lot of fun. The Kashaya Pomo Indians have a real old building where they worship. It's round and has no entrance, and a low roof; they call it "square-dance house." And outside they feed a campfire, burning something when they dance, for the spirit.

52-25-79: Jim and his parents came up to the Kashaya Reservation to pick me up, and they met Otis and Shirley Parish, who teaches at the school there. Shirley is from Hupa. Those are the ones I stayed with that night. After we had a nice visit, we went to San Francisco. We took a bus ride through San Francisco. We visited several of Jim's friends. In the evening, Art Bontempi *[aka Artful Goodtimes], a San Francisco poet, talked with me. He worked with words with me, and some very useful questions came up. He asked me questions and I answered him, and Art suggested that Jim and I do more with contrastive translations.

62-26-79: Jim's parents and Jim's mother's sister and I took a tour of Fisherman's Wharf, and we took a tour on a boat, a three-masted schooner, the *Balclutha* a.k.a. *Star of Alaska*, a sailing ship

---

[1] Peter translated Mr. Luckey's name into Dena'ina as *nabunqel'an*, 'we are lucky.'

badi yi ghesh'ani gu Tikahtnu a nihdelnenh 1930. Shu k'enyi shlup gheni ghet ch'u yuneq ez'un biq' qughuch'didatl'. Yithdi Jim tukda ch'u shi ch'tazdatl' Berkeley ch'u hnach' hna ił ghu Robert Oswalt ghuna Pomo Dena'ina ki hk'uch' hna nutiha ey tuq'i beghna hdilani k'usht'a Tahtna ik'uch' hna ił quhdulnen. Nił'ił Mary Haas ch'u Leanne Hinton ch'alyashi ch'ach'ghelak ch'u k'eł qitanlnik niłtut' bek'zheshchexi kahtnuht'ana Qenaga.

$_{7}$2-27-79 Łuq'u łuhch'ghennigi beghuch'dghełt'ayi Jim bunkda car'a. Nch'ghaznik Nayiga Iteni Qayeh, Los Angeles nich'ghennik ghu duk'qidetquht San Luis Obispo ch'ehdnul'anni duk'qidetquht qghelat California sukdu. Qayeh qenenh ghu łuq'u hdidetl'ich' ch'u t'qugheshun ch'u qghesh'an kisht'a qayeh nuk'hnełyah, nudnelyahi, ch'bala, gega ey łuq'u niłk'uch'.

$_{8}$2-28-79 Q'udi q'ut'en Jim ił ch'tazdatl' ghu qech' Hermosa Tubugh ch'u qbech'dnil'an ey tali'iłna. Ey tali ghen deq nudelyash ch'u tuq'i beł k'dilani tali qudghelu. Nat'iqgheyu Jim ida, Frank Grannis. Ch'u shghughenłnik ey zhilitgi. Ch'u ki quhdghełnen yadi beghna hdilani q'udi hna shch' nihdinchet:

*[tali iłna, tali ił nuk'duteshna
tali genk'a
tali ił naq' k'dintuk'
deshk'deghełguk'].

$_{9}$Santa Monica K'itudghe'ut shegh nench' niqdinchet. Ts'iłch' qilchinch' ey qanich'eyi ghesh'ih, ch'u ki.

$_{10}$3-1-79 Ghu Aviation Hnes Duhdeldiht qbech' ch'anhqulyak a shu ghedasdlina duhdeldihna jidqwa k'idułqet duhhdeldihi ghuda kisht'a huł htulni qaduk'hduneshch' hdnul'ani. Ch'k'tulqadi yin hqeshqa Bob Fish. Ghu UCLA ghech'dults'i Dell Hymes[2] nach' qutnak niłghu hnach' gunaq' Dena'ina tsiluq' bek'eshdechegi. Yethdi

---

[2] Dell Hymes was delivering a lecture in memory of the late Harry Hoijer, specialist in Athabaskan languages at UCLA.

that I had seen in Cook Inlet as late as 1930. I was fascinated by the ship. It's dry-docked, and we went through the inside of it. Then Jim, his father, and I went to Berkeley, and we had a session with Robert Oswalt on Pomo Natives' loan words. Two or three interesting non-Russian loan words turned up. Joined by Mary Haas and Leanne Hinton, we showed slides and I read from my book *The Kenai People's Language*.

7 2-27-79: For all this driving, we used Jim's mother's car. We drove to Los Angeles ['town that holds our spirit'], stopping at Mission San Luis Obispo for a view of the mission period in California history. The countryside was all green and pretty, and we saw lots of farms, plants, trees, and fruits of all kinds.

8 2-28-79: This morning Jim and I went down to Hermosa Beach and we watched the surfers ['people with the waves']. The surf was up and the waves lined up in sets of three. I met Jim's friend, Frank Grannis, and he gave me a vest jacket. I came up with some new words that occurred to me.

[surfers: 'the ones with the waves,' or 'the ones sliding on waves'
surfboard: 'wave skate'
waves broke on us
I am stoked: 'I am caused to be stoked (like a fire).]

9 They (the surfers) drew out a map of Santa Monica Bay for me. Once oriented, I could name the winds and other directions.[3]

10 3-1-79: At Aviation High School we gave a presentation to about a hundred students. There was not much discussion because of the school schedule. They were very attentive, they listened and observed. We went to lunch with principal Bob Fish. Then we were at UCLA, Dell Hymes spoke to us about measured verse in American Indian oral literature ['that which is written on the people's tongues'].

---

[3] Peter remarked slyly, looking at the Palos Verdes Peninsula, "That was put in there, wasn't it?"

naghuk'htuquł ghu Mrs. Harry Hoijer's qenq'a. K'eł qitanlnik sukdu beq' k'iyeshchexi *Kahtnuht'ana Qenaga.* Yetghu niłch'idatl't, yithdi un naqetni ch'k'ulqatni yin Hymes ch'u k'eldina yi UCLA suk quht'anagh k'q'aynil'ehna qenq'a.

[11]3-2-79 Ch'anch'qut'uk ghu UCLA Dena'inaq' k'q'ayniqel'eht q'ayniqel'eht t'uh niłch'idatl'ina shu 12 Dena'ina yaghali ghelina. Nutihtna Apache yina kisht'a gheli hbuł ch'ehgheli. K'eł qitelnish dghu kisht'a hbeghnench'. Yi k'ushu'ina gheli niłch'ch'itniyi k'usht'a ghehdghest'iy. Niłqidełt dghu UCLA ghel'i hnagh dalts'ina niłch'anqelyashna unhzah q'atl'unugh Dena'ina hnaga, qayeh, bek'gheshchegi ch'u lach'q'u h'izhi hqizhihch' ey qayeh h'izhi. Yethdi Jim qghenak ch'u k'eł qitanlnik beghuhhdułt'ali yadi hlaq'agh tulchełi.

[12]3-3-79 Jim ch'u shi ił ch'tazdatl' yeh tubughh ghu Hermosa. Nat'idnaghedatl' ki ey Jim ida'ina ch'u yaghalich' niłch'idulqet ghuna ey taliq' nuk'duteshna, yi taliq' nuch'k'duteshi yi yaghali hnayeh k'u. Ghuna Dena'ina k'usht'a qyaniynik'idehi di, hq'u ki chiqul'ił, baydalgi ghedalzhagi ghen esni lut'una yadi dghełdesi bet'uh t'ent'ah. Ch'u yił tsadetełnish yus ch'u yithdi naqanghetnesh yi tali ił, ch'u ch'dnil'ih yigheli. Ey en'ushna k'u qyeł chi'ul'ił. *[Dingi uhu nuqulyałna shtunuqdalggezh. Chulana ht'idetgheshcheł ch'u eh'ush qbedetgheshnił.]

[13]Hełch' ch'tazdatl' yih Pam Munro t'uh. Jim qdnghel'an ch'a'ilyuyi ch'u qghenak ch'u sht'igheyunen eldina Paiute k'isen ch'u ki ghelna, q'anch'dul'ush shidnina ki ghel'ih ey yuduch' California.

[14]3-4-79 Qenteh ch'nidatl' Edwina Troutt McKenzie beghneshu. Behey'a 94 ch'tuqidnaghełneshen qichi hch'ashishch'k'din'unen ey *Titanic* dghełkeghi ta'idghetl'i ch'u

Then they had a reception at Mrs. Harry Hoijer's home. I read a story from my book, *The Kenai People's Language*. Then at the reception, they invited us to dinner with Hymes and members of the UCLA Anthropology Department ['house where they examine the ancient peoples'].

11 3-2-79: We made a presentation at the UCLA American Indian Studies Center, attended by about twelve Indians, a very nice group. Two Apaches were especially pleased. They could picture what I was reading. They are really nice people, and sharing together was not hard. At a gathering place at the UCLA Linguistics Department ['where they stay for different languages'] Colloquium, first I wrote the basics of the Indian language, and then the villages, the true names that they call the places. Then Jim talked and I read data from a handout.[4]

12 3-3-79: Jim and I went down to the beach in Hermosa. We met some of Jim's friends and had an interesting discussion with the surfers. That surfing is good; it keeps away boredom. The Natives didn't think of it, but they played with kayak models carved from cottonwood bark with a weight on the bottom. And they would throw it out, and then it would come in for a landing with the surf. It looks really nice; even old men used to play with that. *[There were some people going around searching for money with metal detectors. I should go hide a nickel and tell them to try to find it.]

13 In the evening we went to Pam Munro's place. Jim showed slides and talked, and one who met me, one Paiute lady and some other people, wanted to take me to other places in Southern California ['downriver California'].

14 3-4-79: We visited Edwina Troutt McKenzie and I met her. She is 94, a lively old lady, a survivor of the big *Titanic* shipwreck and a resident of Hermosa Beach *[since 1917]. And we went on

---

[4] PK's name for linguists is *qatl' uh qenagh dalts' ina*, 'those who dwell at the base of the word.'

dghełneziq' gu zdunen ey Hermosa Tubugh, *[1917 qech']. Ch'u nuch'tasdatl' ki ghel'ih idnach' yaghalina ghech'nidatl' yina Homer ch'u Alice Harris. Mr. Harris naghu k'ghenłnik nutiha yeghdalzhagi ggukdel.

15 3-5-79. Shida Jim nutastnu Alaskah. Bunkda ch'u betukda ch'u shi ch'taznu ghu nuk'nedejeht beł ił yetgu Los Angeles ghu nuk'nedejeht. Yit ghu qenq'a qiz'un bet'uh denk'i hnidnulghek'i ch'u tsiduq' dghelbits' ch'u yuleq qilan ch'u qut'ana'ina hdnul'ani łuq'u hbegh'uh hqayeh.

16 Jim betukda gguya yeydil'ani bak'ighasts'eni ggih qyizhiych' turtle dghełdes hqugh qluzhunh nutiha beq'di, hq'u bezaq'ezdli qul, beghetsena qilan. Ch'u k'usht'a k'es'il. Ch'u ggaggaq' begguna qilan, ki begh k'qilan ch'qilu bekets'. K'kegh'i benchishq' yi benchish nubesghetiłiq'. Qyizhiych' elephant yiq' beqatl'na nesdghun ch'u tuq'i beqalukets' qilan.

17 3-6-79 Jim tukda ch'u bunkda ił ch'taznu qayeh qech' Los Angeles ch'u hughch'dults'i htelyashch' qghuqilashi benqeli ghu Los Angeles h'idi ch'u niłghuqił'ani. Unhtsah hghu'ulneshi yi a yi ht'uhdiłt'a qenq'a nił'idatl'na kiłqa ch'u k'isna k'ahnatułggełna benqeli niłtu yina lach'q'u gheli hghuk'ghelnishda, yi hyenił'ih yi niłghu qił'anen t'uh qbechecks. Hnunes k'ahnak'tułggełen laq'a qegh tucheł. Unhzah hghu ghetulneshi hch'ak'ghatnut $47,000 ch'u niłnes ghu itch'q'u ch'u hghuqit'un ghugh $67,000. Yi htl'egh h'idi ghen hkut'qił'ant. Qyuhudgheni hqugh 11 million dingi hq'u ninenhdinchet6 million ch'u yi benqeli yih q'ench' dnujuq k'nunetuhi ey shtughuchedi k'u k'ił'ani.

18 Htl'egh ch'tazdatl' ch'k'ulqatni ghu Philippe's suk French sandwiches, qek'eshchex ghu ghuqech' 1908, yaghaliyi k'qat. Yitgu qilant sukq'u qghelat ey Los Angeles. Ch'u yithdi ch'tazdatl' ghu Olvera tinitun yadiey suk Mexican t'uh. Yitghu kisht'a qghuk'elyash ch'u k'qelqet kisht'a nihtnat'un. Ch'alyashi ch'ach'nilu. K'igheshqat k'tl'egh'i. Yithdi ghun ch'ighetneq Lenore yet qayeh Los Angeles

another visit. We met some nice people, Homer and Alice Harris. Mr. Harris gave us a present, two of his carvings of cranes.

15 3-5-79: My friend Jim went home to Alaska. His mother and father and I went to the airport with him. Here in Los Angeles at the airport there is a building. Beneath it are four piers, and on top it is round, and there is glass so the people can see all around town.

16 Jim's father's pet is a 'hard-shelled worm' that they call a turtle. It weighs twelve pounds. And it doesn't have any teeth, but it's got a bridge, and it doesn't chew. And it has bear-like paws. It's also got five fingers; it has feet like that monster that drags its nose, which they call the elephant, and it has three toes.

17 3-6-79: Jim's father and mother and I drove to downtown Los Angeles and we attended an auction for the sale of the properties at the Los Angeles Title and Trust Company. The first to be auctioned was an office building. A group of men and women who were bidding for property must qualify for the opening bid by showing the Title Company office their checks. The highest bidder ['the one who tosses out words'] receives the property. The bidding for the first property started at $47,000 and increased up to and sold for $67,000. The next property was a hospital. The demand was for eleven million dollars, but they settled for six million, and the property went to an insurance company so it would be protected.

18 Later we went to lunch at Philippe's Original French Sandwiches, with a sign saying "since 1908," and very good food. This was located in the old section of Los Angeles. And then we walked to Olvera Street, which is the old Mexican settlement. There are many shops and restaurants. We took pictures. I bought a souvenir. Then we picked up Lenore in downtown Los Angeles and drove to

ch'u ch'taznu ey Hermosa Tubugh qughusht'a hdnel'an łuq'u ghu ts'ideq qenq'ah, qaqelyashh, ch'u qghuk'elyash lahgagh, ch'u k'isnaqwa qbeqilan. Ey t'qugheshun suk qghelach' yuh hdelts'iht shu k'enyi ey denedi suk 1908 Cadillac deltetl' mashina, dagheldel ch'u denedi ił ghastl'in suk ghe'uch' $750.00. Ey'uni yaghali ch'u hnilqin hqugh 80°!

[19]3-7-79 Jim betukda ch'u bunkda ch'u shi gulay ch'taznu ełnen bugh qilanh. Ts'itiztunh ch'ghennik ch'taznut Hermosa Tubugh yit 10 a.m. ch'ghennik yit 10:50 a.m. niqgheljeł ghu 11 a.m. Dach'ghedatl' guni ghedla dali naqahetlch'daztun. Q'anch'ghudnesh yadi k'da hetl qeyih ey dghiliq' qenenh qilan ch'u nqilch'etl' ch'u qeghnqisdun yethdi ch'k'ulqet' ghu t'qugheshun k'qelqet, ch'u yethdi q'anch'ghudnesh yin'at ey *Columbia*, tuq'i bahnidghe'uyi shlup. Ełnen bugh naqach'eghdastnik, ch'u nuk'ułqesen qełnih qut'ana ndahduh qayeh qilan yiqenashi yiq', t'qinalt'a qayeh h'izhi ch'u ninya k'identuł'iłi. Yethdi naqach'eghdetaznik ey ełnen bugh yin'at ey ełnen bugh k'itseyi ni'uh nuk'ułqesi cheł tiya mashina, yi dach' nihen ch'u niłkigheltl'ini tezheł. Nch'ghenish yeh ki Qeghnes Tsayanh ch'u unhtsa gheli ełnenq' qil ninya ghelayi ch'u qghentineztunh, suk gheli, k'kegh'i ninya, benan daqilani dinosaur k'kegh'i benan qilani, brontosaurus. Yethdi qeteh ch'nidatl' qeghuynisdi ełnenteh, ełnen ełnenteh, ch'u yethdi ch'tazdatl' ch'qdnil'anich' ts'iłt'an nineties ch'hdnil'ant ch'du'ih hdnil'ant denqinalnik kiki nidełna k'isnaqwa, ch'du'itna, hna ghe qech' t'yeł'ish yadi yi kisht'a quht'ana gheli, yech', yech'. Yaghali ey ch'dnul'an. Nuch'tastnu niqghenesht shu 3 p.m. Tunch'ghasdnik ghu Hermosa Tubugh 3:50 p.m. Na'ił yaghali jan hnilqin hqugh 80°.

[20]3-8-79 Carol Bailey shegh tughaznik ghu Kari qenq'a shu 9:30 a.m. ch'u ch'taznu yeh Huntington k't'un nuhdnełyah ht'inuk'dnelyasht ghu San Marino, California, t'qugheshun nuqdnelyaht ch'u ełnen t'ehqiluq. Ch'k'igheqat kisht'a galdina

Hermosa Beach. I was observing all the tall buildings, hotels, and department stores, and so many girls. A beautiful old landmark in the lobby was interesting to me, a shiny old 1908 Cadillac fire engine, red with shining chrome decoration, which had an original price of $750. The weather was nice, and the temperature 80 degrees!

193-7-79: Jim's father and mother and I visited Disneyland ['horizon of the land']. We rode the freeways ['straight trails'], leaving Hermosa Beach at 10 a.m. and arriving at 10:50 a.m. We stopped in the park about 11 a.m. We boarded a horse-drawn trolley and sledded down the main street. We rode the Matterhorn ['what horn'] bobsled inside the mountain full of hills and curves and open holes on the sides. Then we had lunch at a beautiful cafe. And then we took a tour on board the *Columbia*, a three-masted schooner. Around the world we made a trip, with the captain telling the people in a loudspeaker where the locations were, lots of place names and displayed animals. Then we took a circular tour of Disneyland on the Disneyland Railroad, pulled by a steam-powered engine, with a conductor and a train whistle. We rode through the Grand Canyon and the primeval world ['the very first land'] of dinosaurs ['monster animals'], and the tunnels of the Jurassic period, with monster animals, a dinosaur with horns on its face, and a 'monster whose face has a shield', and a brontosaurus. Then we walked through Fantasyland ['mind land'], Frontierland ['land land'], and then we went to a show, a Nineties show in a burlesque theater with beautiful cancan-dancing girls, a comedy team, a very funny ventriloquist ['he makes words go other places'] act, and so on. A very good show. We left the park about 3 p.m. We arrived at Hermosa Beach at 3:50 p.m. We had a wonderful day, the temperature 80 degrees.

203-8-79: Carol Bailey picked me up at Karis' house about 9:30 a.m., and we drove to Huntington Botanical Garden in San Marino, California, a beautiful garden and landscape. We purchased nilk'uch' beq' k'ilani. Yedghu shu tuq'i tsiq' shu yet. Yethdi ch'tazdatl' Gidaytsi qayeh yet Los Angeles ch'u Gidaytsiq' ch'k'ulqet', yethdi ch'tazdatl' yeh duduch'enh Dena'ina suk benqel'a ch'alyasht qenq'a. Benqel'a ghedghuni ghuna duduch'enh Dena'ina, ch'uki k'dak'a, qyeł ghednuyi, niłk'uch' ey hagi ch'uki, k'enyi. Ch'u ch'k'udnun ghu Bonaventure qaqelyasht qaduhdani'ut k'qelqet yudeq ghu ey qenq'aq, yedghu hdentghel'ił łuq'u deq hdat'unh yet Los Angeles. Yethdi ch'tazdatl' ey Mexican qayeh yet Olvera tinitun yedghu ey Mexicanq' ch'k'qulqet ch'u k'uhuhdnel'an yi Spanish shali shel ch'indaqna niłtu, yethdi yuh qech' Hermosa Tubugh yet 9 p. m. daghełnezi jan ch'u t'qinulnik.

21 3-9-79 Clare ch'u shi ił ch'taznu yet Clark qet'uh ey gulay ghuna qichiqa sukna yet Hermosa Tubugh ghun ił Edwina MacKenzie behey'a 94 yin nuyułqesi didq'azhi Pinto. Yetghu yin shdghenih yina łuq'u k'eldina ch'u coffee naghuhniqun ch'u doughnuts. Yethtl'eghhdi tuq'ina ghu ch'ilanch'q'u ch'nidatl' ghu Wienerschnitzel yi ch'k'ulqatni, ch'u dunch'tasdatl' yeh Kari's. Ch'u yinen yaghalinen qichi Mrs. Mackenzie. "Q'anundghel'ushni," shdgheni,"ghel'ih qilanh," hq'u k'usht'a teshnal. Ch'u beł tanshnu Bill Kari ghu qil'eh qenq'a qizdluh niłch'qulani sheł ninyulayi yitniyi. Ch'i limon niłnighełak belimon ch'bal'a nudentghel'uli. Ch'u ch'alyashi ch'ach'ghelak Bill ch'u be'u Clare ch'tazdatl', ch'u ch'alyashi qenq'a duch'nidatl' k'qetnisht, ch'ach'ghelak ch'alyashi ch'u yet hgaldin'a, ch'u nuch'tasdnu.

22 3-10-79 Carol shegh tughaznik ch'u ch'taznu yeh k'ghu'i ninya qayeh t'qidaghełkeght. Ch'u ghesh'ihi denłkeghi ch'u denłtsek'i ch'u tinalt'ayi ggaggashla łuq'u niłk'uch'. łuq'aqwa łiggagga ghunełkit ch'u gheniq'u dghełkeghi dghelt'eshi qutsagheł'i, benchish nughetiłi qutsagheł'i; ch'u hippopotamus, miłnit'uh sidinga, ch'u hudelkuhi ggaggashla peacock, ch'u k'kegh'i ggaggashla ostrich ggaggashla, ggaggashla ghelchił ch'q'u, gin

many postcards showing the different scenes. We spent about three hours there. Then we went to Chinatown in Los Angeles and had a Chinese dinner. Then we went to the Southwest Indian Museum. The articles made by them, the Southwest Indians, and the clothing, tools, and many kinds of baskets, and other things, were very interesting. And we had a drink at the Bonaventure Hotel, a restaurant at the top of the building, where I could see all the tall buildings in Los Angeles. Then we went to the Mexican village at Olvera Street, where we had a Mexican dinner and I shopped for Spanish shawls for my family. Then home to Hermosa Beach at 9 p.m., a long day and a wonderful time.

[21]3-9-79: Clare and I were driven to Clark Stadium to visit the senior citizens of Hermosa Beach by Edwina McKenzie, age 94, who drove her yellow Pinto. There I was introduced to all of the members and we were served coffee and doughnuts. Afterward, the three of us stopped in at the Wienerschnitzel for a snack lunch, and we went home to Karis.' And she is a very nice old lady, Mrs. McKenzie."Let me give you a ride," she said, "to visit other places." But I did not go. I went with Bill Kari to his other apartments to pick up some of the things he wants to send home with me. And I picked lemons off his lemon tree to take home. And we took pictures. Bill and his wife Clare and I went for a walk. We went into a picture house, a bar. We took some pictures and a postcard of the place, and then we went home.

[22]3-10-79: Carol came over and we drove to Griffith Park Zoo and Observatory. And I saw large and small birds of all kinds. I fed some small fish to a polar bear, and also to a large black seal, and an elephant seal that drags its nose. There was a hippopotamus ['underwater pig'], a peacock ['proud bird'], and an ostrich ['monster bird'], and birds of all kinds. And the animals, the giraffe ['long-necked animal'], the rhinoceros ['big-bodied horse'], animals of all kinds. Then we drove to the Russian Orthodox Cathedral. We walked

ninya, ts'iq'es ninya giraffe, ch'u detsenghelkeghi guni, ch'u ninya ghen ghelchil ch'q'u. Yethdi, ch'taznu serguh, hnaqach'dazdatl' ch'u dnaqul. Yethdi ch'k'u lqatni ch'taznu ghu Paul Bholla's Indian k'qelqet, yet nagh niyu Susan Oppenheimer ch'u tunch'ghasdnik nutiha beq'di tl'aq'. Bill Kari ts'ideq ezdu shen'ił'en.

23 3-11-79 ch'qich'dednik'i q'ut'en Sunday yaghaliy jan qek'di'un Susan Oppenheimer shegh tughaznik shu 11 a.m. ch'u Bill Kari ida ch'anik'en beł ey ghelanen begh niyu Andy Jacobs, ghu Amasa, Michigan. Yethdi Susan ił ch'taznu yeh Venice, California. Yet tsa car ghen nich'dinchet yeh ghu tubugh, ch'u Pacific tika'a yeh naqach'dazdatl'. Yethdi ch'k'ulqet' yet Venice, California. Kisht'a gheli k'idiki qut'ana. Tuugh ghu ch'u tinitunh ghu. Ts'iłq'i car hqugh ch'eghteljeł ghu qbech'ach'eghtuljeł qech'. Yiki yaghaliy jan 77 degrees yethdi ch'taznu unch' Los Angeles ghu Susan ezdut. Gun yin shdgheni. Yethdi q'ench' nuch'tasdnu yeh Kari ghu Hermosa Tubugh ch'u łuq'u ch'qiłghal. Ch'u ch'a'ilyuyi ch'dnul'an ch'u shghuhghazdlu ey nuteshtnash ey Alaskah.

24 3-12-79 Mr. ch'u Mrs. Kari shhdetal'un Los Angelesd nuk'nejeht yet 7 a.m. Nudnulniłi dniłnen Anchorageh Kahtnuh yet 8 a.m. Mr. ch'u Mrs. Kari sheł hdalts'i qun nudnulniłi yighel'ets. Ch'u ey'uni yaghali, ch'u k'ghelqet', ch'u jidqwa k'gheshdnun, k'usht'a ki k'elqeł. Anchorage ch'ghennik ch'u ghel'i nudnulniłi yighel'ets duh Kahtnuh. Ch'u dunneshju 8 p.m. Kahtnu htses'a. Yuh dna qul, Evach' tanshu, ch'u Fedosia yet. Ch'u dunch'idatl'. Ch'u Cora dun'iju duhhdeldihch'. Ch'u q'u ch'qenga detalnen tunghanshtnik. Ch'u zeshdut qenq'a hyich' qizdlan shegh dełna ada tunghennik ił. Tl'egh'i tundanl'uni ghu ełneq' ilyu esdulq' ch'u yashchik ey limon yi Jim betukda ch'u bunkda shghu qiyninluyi nudentghel'uni, grape gega q'u ennałkegh, ch'u łuq'u limon qnelqat, ch'u nutiha k'u qiłket dunqiyntulyayi. Qebedeshni chiqinik Mr. ch'u Mrs. Kari.

25 Ch'u yi nidili Wednesday tanshu Dena'ina duch'hdeldihi

around and no one was there. Then we went for dinner at Paul Bholla's Indian Restaurant. We were joined by Susan Oppenheimer and got home at 12 midnight. Bill Kari was waiting up for me.

23 3-11-79: A lazy morning, Sunday, a beautiful day with the sun shining. Susan Oppenheimer came to pick me up about 11 a.m., and Bill Kari's friend from his boyhood visited him, Andy Jacobs of Amasa, Michigan. Then Susan took me for a ride to Venice, California. There first we parked the car along the beach and walked along the Pacific Ocean. Then we had lunch in Venice. There were many, many, too many people on the beach and on the highway. We moved one car length at a time until we got out from them. As it was a beautiful day, 77 degrees, we then drove on to West Los Angeles where Susan lives. She introduced me to a gentleman. Then we returned home to Karis' at Hermosa Beach and finished packing. We looked at pictures, and they got things ready for me to take back to Alaska.

24 3-12-79: Mr. and Mrs. Kari took me to the Los Angeles airport at 7 a.m. The plane left there for Anchorage and Kenai at 8 a.m. Mr. and Mrs. Kari stayed with me until I got on the plane. And the weather was nice, and we had breakfast, and had a few drinks, didn't eat any lunch. I got to Anchorage and got onto another plane down the Inlet to Kenai. I came home at 8 p.m. Kenai time. No one was home, so I went to Eva's, and Fedosia was there. We came on home, and Cora came home from school. The news was already out that I came home. And my apartment came to life with visitors to welcome me home. The gifts I brought home were on the floor, and the box of lemons that Jim's father and mother gave me to take home, big as grapefruits. And everybody was having a lemon party, and they took a couple to take home. I told them to thank Mr. and Mrs. Kari.

25 The following week, Wednesday, I went to Dena'ina class.

beł hch'ach'k'ghatnu, tuq'ih nidiliq', ch'u qbeł denqinalnik ch'u qughusht'a duhhdeldih.

26Gin yusih teshnashi California qayeh k'usht'a shghuyninisdi ch'at'ehtut'ał, hq'u sheł yaghalich' q'anughgheshnesh. Nuytelqushch'q'u gheshduh ghesh'ihi ghel'i. Ghel'i nuytelqush ch'u. Ch'u a quht'ana esh'ihna Jin ił qbutich'dghełt'e. Yethdi Jim nutasdnu Alaskah yethdi Susan Oppenheimer ch'u Carol Baiłey guna q'udi k'isna ghu duhhdeldih nuqudeł ch'u qghednu, hq'u ts'ił jan ts'iłt'an jani'iłket ch'u q'anshdel'ish ghel'eh qayeh, ch'u nuytelqushch'u ts'itiztunh qghesh'an. Yeqech' q'uch'a ndahduh qegh tighenesh yeh ts'itiztunh ch'u niłghedeq tinitunh. Ch'u nuytelqushch'u yaghali heyi nutnulniłi bighedyetl'i, yudeq ghu, q'antnelnish.

Peter with a student at Aviation High School in Redondo Beach, California, 1979. Photo by Frank Grannis.

We have a class going three times a week. They are a very lively group and they are doing well and learning.

26This going out to the state of California, I never had in mind what it was going to be like, but I really liked the trip. Every day of my stay I saw something different. Every day was different. And the people I met with Jim were so nice to us. When Jim went home to Alaska, then Susan Oppenheimer and Carol Bailey, young ladies who are going to school and working, each day one took a day off and took me around to different places, and every day I saw things on the freeway. The only way you can get to any place is on the freeway and highways that cross bridges. And every day, the Goodyear Blimp ['good winter—that which flies around—that which is inflated'] was flying around, way up above.

Peter with Bill and Clare Kari, Hermosa Beach, California, 1979. Photo by James Kari.

7.14
1984:68-71

1979 QETITL’

1 1979 Dena’ina k’duhdghełdih. Qughusht’a qqildih. Ch’u qetitl’ niłtu hquldihni t’qbeł’an. Ch’u quht’ana shqidełqit qetitl’ egh. Besukt’a qyan qita’ideshni ch’u jidqwa qbeł nuqelnish.

2 Yetgu ts’ił qyan ch’qutitl’ni t’qut’an 1907, hq’u q’ahhqghenłnu łu, badna qitena shu.

3 Ch’u tuq’ina niłch’indaqna Chickalusions 1915-16 hqetitl’ Tubughnenq’. Ełduquzeł yet hzah ch’u htl’egh k’u qetitl’ besukt’a qul hqghetitl’ch’.

4 Gun Theodore Chickalusion duyeq tulałch’ t’ighet’a. Yunich’enh ch’u Yaghenenh, Tuniłchunh, ch’u Tałin Ch’iłtant yeh diłaq’ashghełtan. Ch’u heyteh ghu susten Nilabenah Tubughnen q’anudish. Ch’u qeliq’ qun, guduh q’anghednish. Łuq’u q’anuqelzet.

5 Guna undat qbedaja shunkda ghela. Ch’u shcheyakda Alex Kalifornsky ch’u Nik’analguk sheł nuhqulnish. Ch’aduch’ hghuda qetitl’ qul q’udi ch’u qetitl’ sukt’a nuhqulnish. Q’udi yina dughu shughu qetitl’ qgheł’ani t’esht’an.

1979 POTLATCH

1In 1979 I taught Dena'ina language classes. The students learned well. And I tried to teach them about the potlatch. Now people ask me about potlatches. I only know the story of them, so I'm telling a little about it.

2Just once, over here [around Kenai] they tried to have one around 1907, but someone stopped them—maybe the territorial police.

3And three brothers, the Chickalusions, had a potlatch in 1915 or 1916 at Tyonek. For a long time before that, and after that too, the potlatch was not practiced.[1]

4Theodore Chickalusion was the acting chief. His territory included across the Inlet, on the Kenai Peninsula, the Johnson River area, and at Polly Creek, around there he brought me up. And in wintertime he would go overland to Iliamna and Tyonek. In springtime, he came across the Inlet to this side. He checked on all the people.

5The Chickalusion brothers' younger sister was my mother. And my grandfather Alex Kalifornsky and Nickanorga told me stories. They told me about why there are no potlatches today, and stories about potlatches. Now I'm trying to hold a potlatch according to what they said.

---

[1] For a detailed description of a Dena'ina potlatch in Kenai in 1914, see Brooks & Kuppler 1948:194-99.

[6]Gin jan September 17, 1979 q'udi jan October 15, 1979 gini bek'zheshchex, ch'u qetitl' jan October 6, 1979 qetitl' qgheł'an. Quht'ana qghela denk'i dghasdlina k'ushu. Beduhdghełdina qbegheshtitl', qents'ughna k'isna ch'u nutihna kiłqa.

[7]Ch'u nutihna duyeq ch'u k'izhak'i ił nushqiztl'in ch'u qyeł shnidiq'ay. Q'udihdi quht'ana yeqech' hqghe'an. Ch'u qetitl' k'elik'a ch'tuynik'nasdzeden quht'ana laq'a dgheshchet qetitl' ił.

[8]Ch'u guna Tikahtnu Dena'ina Ts'ił K'ił'ana q'udi benuk'udlahna nidełna, ch'u Minto nidełna, ch'u badna yuq'u qilan gin qetitl' k'nuhnastun, łuq'u chiqinik ch'u niłk'uch' quht'ana k'nuhnastun gin qetitl'ch'.

[9]Ch'u .22 izin hdi shanighel. Shk'elik'a shtuynik'nasdzeden q'agheghel qetitl' ił.

[10]Niłk'uch' hqghetił. Gin qetitl' qeydnul'ani łuq'u badna qilan. Unhzah idghu k'eli duhduldin dghu.

[11]Izin ił niyunen ghun yek'uchitni yihdi k'eli q'agheghułni, hq'u qyet'ugh nik'ghenłchet ki beghuhdułt'ani. Izin ghenhdi badin k'eli dałchin yin atugheł, hq'u majaq ilchin.

[12]Ch'u k'eli duqeyduldin, ch'u yulq'a hnihk'qiljich' dghu ch'u hdukaq' qech' dunk'qeljich' dghu ch'unaghelnik'i yuh ghuda, qil'i ts'iłq' u qyeł shtuk'ghułnishni ghuda.

[13]Ch'u yethdi qetitl' gheli qbegh'uh idna ił ch'u tsitsa qigheten dghu ts'iłq'u ch'u ch'unaghelnik' qyeł shtuk'ghułchitni. Ch'u dghuni nedush k'usht'a ilal, hq'u qil'i qyeł ch'tuk'ghutnuni. Qetitl' q'ahdulnen.

[14]Qbeł t'qinulnikni izin niłtu chiqul'ul, badna izin ghen ił qentułna. Yeth tl'egh hdi izin ghen ki qetitl' qtulał. Badin k'u

6From September 17, 1979 to October 15, 1979, I wrote this, and on the potlatch day, October 6, 1979, I held a potlatch. There were many people, maybe four hundred. I gave a potlatch for the students, seven women and two men.

7And the two leaders returned thanks to me by giving me a knife, and they cut me with it [a traditional ritual]. This is the first time the people here had seen that happen. And I gave the "Potlatch Song of a Lonely Man" to the people with this potlatch.

8And to the Cook Inlet Native Association, the youth dancers, and the Minto dancers, and everybody who helped with this potlatch, thank you all, and to all the various people who helped on the potlatch.

9And a .22 rifle went to me. It paid for my "Song of a Lonely Man," with the potlatch.

10They used to have potlatches for different purposes. This particular potlatch was for everyone. The first part of the program was the song they had learned.

11Then a man came with a gun, to destroy it to pay for the song, but someone matched its value [by putting money under it], so it could be used again. This gun would ordinarily go to whoever made the song, but this time it was made a gambling prize.

12Then the people learned the song, and then they danced out the window and danced into the doorway, to get rid of whatever bad feeling might be inside the house, so the badness would be removed all at once.

13And then there was the main potlatch, with the other villagers, and as they held onto the roll of calico [while dancing], they removed the bad feelings. This is not really a war dance; it is just to work out bad feelings. Then the potlatch ended.

14Then to have fun, they gambled for the gun, to see which group would win the gun. Afterward, the gun will be a potlatch gift

unhtsah beł chiytulniłi qetitl' hqeł'ih. K'qelqit ch'u qbeł denqinelnish.

[15]Chi'ul tl'egh chiqinik qgheshtitl' duhduldinach' ch'u bet'uh dełt'anach'. Guna k'isna kisht'a qghudnu gin qetitl' niłtu, ch'u kisht'a chiqinik ina.

[16]Ch'u nuga ndahqugh shuq'u nich'k'ghadnu hnaga ch'u "Qetitl' K'elik'a Ch'tuynik'nasdzeden." Kahtnu qech' Fort Yukon, Juneau, Point Barrow, California, Idaho, Seldovia, q'udi hdi qetitl' k'elik'a hegh hdazlan ch'tuyniknasdzeden.

[17]Chiqinik łuq'u ts'iłna ił ninehdatl'.

again; whoever first kills with it will hold a feast. Then they ate and had a good time.

15 After the game, I gave thank-you gifts to the students and officers. These young ladies worked hard on this potlatch, and many thanks to them.

16 Now let's see how far we got with the language and the "Potlatch Song of a Lonely Man." People from Kenai, Fort Yukon, Juneau, Point Barrow, California, Idaho, and Seldovia, now you have the "Potlatch Song of a Lonely Man."

17 Thank you all for being with us.

7.15
1984:118-119

EL’ANCH’—1984

1 Ts’ełq’i ni’i k’ghun hqugh k’t’uch’ el’an ni’iq’ shegh nil’ehich’, suk’i beqatł’uh naqak’ujehi niłtu banughgheshneshi qench’q’u qench’da t’nulnahi tulah.

2 Sheł dnayi ch’u badna ndahduh shkuhqidnih ch’qyan, ch’u Tubughnenh ch’a t’htunił. Łuq’u nał dnayi, nudnulniłi bahdnikuh.

3 Guduh q’angheshdnish hq’u Kahtnu qech’ tuq’i ch’u k’ghun heghntecheshi hqugh dagheset. Ts’eldatnu qech’ hdi ts’ełq’i beq’di hqugh dagheset.

4 Badna q’andel’ishh Ts’eldatnuh galeq qenq’a, dingi qenq’a, nuk’nejeh, hnu q’ayi qenq’a, k’ghuqetniht, nughejehi qenq’a, chinaq k’u qenq’a, k’kut’ qeł’ant qenq’a, k’eł tugh’a qenq’a, k’zaq’ezdli qenq’a, k’nunetuh qenq’a, bich’ qenashi qenq’a.

5 Nidili undat jan shdaja ił hdach’dnelnishh q’anch’edił. Braznik ki na’ił q’andnadił. K’usht’a dełtetl’i ił shnuhnestugh, jida qbegh nik’el’ah ghuda.

WHAT I'M DOING—1984

1I try to save for myself a month and a half's worth of my monthly income, in case something happens to the old car that I go around in.

2My relatives and other people always need me to go somewhere. Or something might happen in Tyonek. They're all our relatives, and the airplanes are expensive.

3I always drive around here, but it's three and a half miles to Kenai and eleven miles to Soldotna.

4I take people to the store, post office ['paper house'], bank ['money house'], airport, unemployment office ['lacking-work house'], courthouse ['where advice is given'], motor administration office, clinic ['preventing-sickness house'], hospital ['where they work on the insides'], eye clinic ['eye house'], dentist ['teeth house'], welfare office ['helping house'], and telephone office ['that-in-which-we-talk house'].

5My sister and I go to church every Sunday morning. On Russian church holidays, more people go with us. No one helps me with gas, because they don't have much income.

Peter Kalifornsky writing in Dena'ina, November, 1986. Photo by Roy Shapley, *Peninsula Clarion.*

BEST COPY AVAILABLE

Chapter 8

Kahtnuht'ana Qenaga Dazdluch'

Kenai People's Language Patterns

This chapter is divided into four subsections that reflect Peter Kalifornsky's interest in the linguistic structures of Dena'ina and English.

First (8.1-8.7) are translations of some familiar Russian Orthodox and American materials. One item (8.4) was inspired by a ceramic plaque that had something to do with horses.

Peter's talent at coining witty new Dena'ina words is shown in five items he wrote in the late 1970s (8.7-8.11).

Peter's very first language notes (1974c, 1974-76) were in the form of literacy exercises for himself. Three of these items are in 8.12-8.14. Peter's sense for Dena'ina grammar, especially verbal inflection and sentence-level grammatical structure, is exemplified in a variety of his language teaching lessons mainly from the 1970s (8.15-26).

There is no major distinction between these whimisically poetic language lessons and the several linguistically based poems and songs presented at the end of the section.

Translations
8.1
1975a; 1977:109

NAQ'ELTANICH' BAHDACH'NELNESHI

1Natukda yuyanq' t'nt'a.
2N'izhi beggesh qul.
3Ghu nt'uh ki t'qughelch'elt k'ghulgugh usdet tsadi.
4Ch'a t'htunił ninzen yaqech' t'htunił yuyanq' ch'u ełnen quq' k'u.
5Gin jan ch'dalkidi nach'aniłchit.
6Qilch' na'engi'a nak'uch' inłkit.
7Qiłch' naghe teldełna qduk'idli qebech'etnih.
8Qiłch' na'ach'ełchediqu.
9Qil'i k'uch' na'inten.
10Nt'uh ił ghu t'qughelch'elt ch'u t'qidetghełtey, ch'u nch' htudech'el suk ghu qtułahqech'.

THE LORD'S PRAYER

(Literal Translation)

1 Our father + in heaven + is.
2 Your name + impurity + none.
3 There + your + place + more brightness place + end + without
+ let it be.
4 What + will happen + you want + thus + it will happen + in heaven
+ and + on earth + too.
5 This + day's + provisions + give to us.
6 Bad + our sins + from us + take.
7 Bad + those who wrong us + forgive + we say + to them.
8 Bad + do not lead us.
9 Evil + away from + keep us.
10 Your place + with + it of brightness + and + you will have strength
+ and + from you + there will be light + old + it becomes
+ until.

8.2
1977:110

TROPARION
AN ORTHODOX HYMN

1 Nch' qeghz'un Naq'eltani
To you + includes + God

2 Nch' qeghz'un t'qidaghenłtey
To you + includes + your strength

3 Nch' qeghz'un k'ghulugh qech'
To you + includes + until end of time

4 Nat'iyninzin
You think of us

5 Natukda nat'iyninzin
Our Father + you think of us

6 Nch' hdach'ilchet Natukda
To you + we give ourselves + our Father

7 Nach' qaniłchet Natukda
To us give + our Father

8 Natukda hdak'tniłnish.
Our Father + bless

9 Hdatnatniłnish.
Bless us.

Peter Kalifornsky with Father Macarius Targonsky at Kalifornsky Village Cemetery during the annual blessing of the chapel and cemetery, September, 1990. Photo by Penny McClain.

BEST COPY AVAILABLE

8.3
new 1975

BAHDACH'DNELNESHI
BEQUSILNA NIŁTU
PRAYER FOR THE DEAD

An Orthodox Prayer

O shtukda, gindi, yin ghutnunen,
O my God, this is, thy servant,

Ch'u begguya, yin ghutnuch',
and the son, of thy servant,

Badin lach'u bech' qilan t'qijuqch', ch'u
who had believed in thee, and

Qghe'anch', ch'u qech' nik'hninchet
in thy sign, and set his face

Yeh t'qughelch'elt', łuq'u daq'u qghen'anch',
toward thee ['your brightness'], wholly detached from,

łuq'u nen qyan, nen ki lach'q'u gheli.
all except thee, thou art verily

Badin tage'ina,
of those who show mercy,

Kisht'a k'egh t'iyninzin,
the most merciful.

***

Beł qinłket oh nen badin nahduk'idli ilkeden.
Deal with him oh thou who forgivest.

Quht'ana na'engi'a ch'u
The sins of men and

Qilch' hteldełt hbeggech'eh ninlgheł.
concealest their faults.

Yaghelich'sht'a yuyanq' qbet'uh qułah ch'u
As beseemeth the heaven of thy bounty and

Tikach' k'u yaghtuli begh k'inłket hqutnuhul'anch'
the ocean of thy grace grant him admission

Begh'uh ch'a t'qit'a ki begh'uh k'qul
within the precincts of thy transcendent

N'iyiki unhzah ełnen bet'uh qech'
mercy that was before the foundation of earth

Ch'u yuyanh naq'eltani qul nen qyanq'u
and in heaven there is no god but thee

qghulugh qech' nahduk'idli iłket
the ever forgiving

kisht'a ba shtuk'datnesh
the most generous

Yink'u yithdi ki detunił qents'ugh'ih
let him then repeat seven times

Yi shi shit'i allah-u-abaha ch'u yithdi
the greeting allah-u-abaha and then

Ki tdetunił qeluzhunh łq'ich'idi beq'dih
repeat nineteen times

Ts'iłch' ghu ki beq'eshdechekch'.
each of the following verses.

***

Nayna łuq'u lach'q'u gheli hdach'dnelnesh Naq'eltanich'
We all verily worship God

Nayna łuq'u lach'q'u gheli nik'uch'neldeł Naq'eltani zah
we all verily bow down before God

Nayna łuq'u łachq'u gheli ki ch'it'ach' Naq'eltanich'
we all verily are devoted unto God

Nayna łuq'u lach'q'u gheli bech' hdach'nelnesh Naq'eltanich'
we all verily give praise unto God

Nayna łuq'u lachq'u gheli belaq'a huch'eldeł
we all verily yield

Chiqinik ił Naq'eltanich'
thanks unto God

Nayna łuq'u lach'q'u gheli bech'htuł'ił Naq'eltani
we all verily are patient in God.

***

Bequsilen k'isen enlanda detuniłch':
If the dead be a woman let him say:

Nagh henugh ezdunen ch'u gguya k'isen
this is thy handmaiden and the daughter

Nagh henugh ezdunench', ki....
of thy handmaiden, etc....

Bahdach'nelneshi bequsilna niłtu
Prayer for the dead.

8.4
1977:92

DENA'INA I'UN'I
A DENA'INA WEATHER REPORT

Dena'ina Chidudel'uli
A Dena'ina Joke

DNIGI
MOOSE

1 Beka ghenalggen da yagheli htulał.
His tail is dry when nice it will be.

2 Beka nu'iłtlaq' da tułkun.
His tail is wet when it'll rain.

3 Beka k'ełbeł da qatuch'ey.
His tail swings when it'll be windy.

4 Beka dghelggey da tułyus.
His tail white when it'll snow.

5 Beka ghenalten da ezhi htulał.
His tail frozen when cold it'll be.

6 Dnigi yach'qidulnen da ełnen ghetunu.
Moose falls over when the earth will quake.

8.5
new 1976

ALASKA’S FLAG

1Naq’ech naqahdghuqesi qilan.
2Undat ełnen shughu enlan.
3Hełch’ htazlan hq’u tunich’ul.
4Dgheliq’ k’echan dnelyah.
5Nachiyakda ełnen’a shi’i.
6Janq’u beq’ shtunch’ededeł.
7Janq’u beq’ qashich’din’u.
8Yeqush ki tl’aq’ qilan.
9Na’ełnen’a nuch’ighetneq.
10Naq’ech’ k’idniyi undat.

ALASKA’S FLAG

(Literal translation)

1Above us + goes around + there is.
2Last + world + you are.
3Evening + but + clear water.
4Mountain + grass + is growing.
5Our grandfathers + world + belongs to them.
6Now + that [the mountains] + will go on forever.
7Now + that + there is life on it.
8Northern lights + there is + at night time.
9Our + world + that we took back.
10Our + symbol + final.

8.6
new 1978

DEK’NESH’UHCH’
PLEDGE OF ALLEGIANCE

Dek’nesh’uh bet’uhdiłt’ayich’
I pledge allegiance

naq’ach’ k’iniyich’
to the flag

ts’ełq’i k’iłanich’ ina
of the United States of America

Ch’u ki ninench’ yadi nlanch’
and to the republic for which it stands

ts’ełq’i ina
one nation

natukdach’,
under God,

k’usht’a hk’uch’,
indivisible,

yagheliyi ił, ch’u naq’ach’ k’idni
with liberty and justice

yadi łuq’u.
for all.

8.7
new 1980

DUCH'QIDEDQUHI NI'U CH'U JAN
HOLIDAY MONTHS AND HOLIDAYS

Thanksgiving:
Niłlaq'a chiqinik jan
We exchange thank-you day

December:
Benen yach' naqank'delyashi ni'u
the month things turn over the other way month

December 25th:
Ts'iłghetnah ch'qilu beq'di k'ch'adetish
20 5 day

Merry Christmas:
Niłch'k'itniyi jan
best wishes day

Christmas:
Naq'eltani nudultant
lord's birthday

Happy New Year:
Dnaghelnigi q'udi qyagh'a hey
happy new year

January:
heyi ni'u
winter month

Qents'ughi k'ch'adintunda
on the seventh date

Nayna niłch'k'itniyi jan.
[is] our Christmas day.

Denk'i beq'di k'ch'adintunda
On the fourteenth date

Nayna dnaghelnigi q'udi qyagh'a hey
Our happy new year

Łtaqul'i beq'di k'ch'adintun da
On the eighteenth date

Ivan Natukda k'etnu tanin'unt natukda jan.
John our Lord in the river baptized lord's day.

Thanksgiving Grace

Bech' hdach'dnelnesh Naq'eltani.
We pray to God.

Chiqinik bech'edni Naq'eltani.
We give thanks to God.

Łuq'u nalaq'a qghełdatl'.
He gave us everything.

Yadi qilan ełnenq' gu
Whatever there is on earth.

Season's Greetings

Dnaghelnigi jani heyiq' tsadi
May the holiday season

nch' t'unah yaghelyiyi nagh hdułt'ah
bring you joy to last

heyi dagheset ch'q'u.
throughout the coming year.

Neologisms
8.8
new 1977

TIK'TEH QAYEH
WILDWOOD VILLAGE

ht'uhdiłt'at qenq'a
they use it building: head office building

niłghu t'qeł'ant
together they even things: the office rooms

niłghu t'qeł'ana qenq'a
the ones who even things house: council room

niłghu k'echikna qenq'a
the secretary's room

niłghunch' hdelts'iht qenq'a
halfway they live in house: apartments

qaqelyisht qenq'a
where they sleep: hotel

ebayi tl'ił qenq'a
hot rope house: the power house

dayin ghetnuyi
iron working: the engine room

tudełts'isi qenq'a
water pump house

bituzquni
keeps water inside: water tank

dayin nił'anqelasht
iron they put together: garage

ditali nił'ahdelasht
lumber they put together: carpenter shop

ebayi miłni qenq'a
hot water house: boiler room

ht'uh hqizdlut
where they keep things: warehouse

hghu k'qelasht
where they sell things: store

ht'uh chiqel'iłt
where they play: gym

k'qenisht
where they drink: bar

k'etsen nutq'uni qełt'ist
meat ground where they fry: snack bar

galeq niłtut'elyuyi qenq'a
papers in between they lay: library

chik'enaq k'u qenq'a
sickness away place: the clinic,

k'edlacht
kitchen

k'qelqitt
where they eat: cafeteria

gas hghuqelasht
gas station

hquldihi niłtu duhdeldiht
to learn for studying: the training school

466

8.9
new 1978

HNU HNA
WORDS FOR JOBS

hbenenqel’anch	opportunity
qbeghuynisdi daghełteych’	ambitious
hqeldihch’ qeldin	experienced
sheshch’ k’qeldihi	faculty
hnunes hq’neltih	obligation
q’aduhhdildih	diploma
lach’q’u uhu t’naqełnih	our challenge
nabu nugheltełen [‘one who booms for us’]	our representative
duyeq	chief
bet’uhdiłt’anen	boss
nazahden	our leader
qegh nuch’ulyałt	the place we serve

***

Dena'ina hteldełch' ht'uh
Indian action program office

Dena'ina hteldełch' huk'echigen t'uh
Indian action program's secretary's office

Dena'ina hteldełch' hunu hetl ghetiłen
Indian action program's driver

Dena'ina bu nugheltełen dach'a nihen
Indian action program's deputy director

Dena'ina niłtu dach' nihen
Indian action program's director

8.10
new 1977

MASHINA
ENGINES

henugh tuyuł
  he will go to work
henugh teyush
  he is going to work
henu tuł'ił
  he'll do some work
henuch' teyush
  he's going to the job
henugh tazu
  he went to work

gini ił ghetnu
  he's working with these
enzhah nuhtelayi
  snowplow
enzhah dełyiłi
  snow blower
tuq' beł qilani
  caterpillar
nuk'uk'iłdełi
  crane
nuhetlghelałi
  truck
tinitunh qezeghi
  grader
beł quhdelqashi
  snow plow

8.11
new 1977

DUYEQ INA
CHIEFS

ts'ełq'i	na'eł	k'ił'anen	President or Chief
one	with us	he keeps things in form	
qayeh	na'eł	qitenen	Governor
country	with us	he holds	
qayeh	niłghu	qitenen	Mayor
city	even	he keeps	
nazahden			Our local president
our leader, the one ahead of us			
nabu	qenashen		Our representative
for us	he talks		
niłghu	hna	k'echegen	Secretary
even	words	he writes	
dingi	niłghu	qitenen	Treasurer
money	even	he keeps	
niłghu	hnagh	dalts'ina	Congressmen
even	for words	they sit	
niłghu	k't'uch'	qenashen	Lawyer
even	protect	he talks	
ch'anqet'ushen			Interpreter, Chairman
the one who explains			

Language Lessons,
Songs, and Poems
8.12
1977:114

K' SOUND

k't'u	feather
k'enut'	fish meat
k'ezet'	liver
k'inłnesh	push it
k'eltem	it's thundering
k'emam'a	breast
k'enulał	he's carrying round objects
k'kidza	down feathers
k'tnulał	he's carrying rocks
k'dełtleq'	he's making slapping noise
k'izhak'i	knife
k'ezahden	leader
k'ełch'ezhi	maggots
k'delchezhi	fish gut with stringy end
k'jech'a	kidney
k''un	den
k'iljesh	you dance
k'eljesh	he's dancing
k'eł'ech'	he sneezes
k'eghuni	war
k'duk'ich'exa	diaphragm
k'eghech	boat ribs
k'den'a	baby seal

8.13
1977:115

H SOUND

uh	fern root
teh	among
ggih	worm
ggeh	rabbit
k’eh	quill
nzhah	snow
jah	pitch
q’ut’enteh	in the morning
shanteh	in the summer
k’q’eh	fat
dghilikenh	mountain hillside
k’t’uh	a place
k’q’ach’ah	armpit
dnikuh	it’s expensive
ni’ilyuh	it increases
duhdeldih	he is learning
shtl’eh	my waist
dilchih	you are screaming
diłchih	you scold him
dich’eh	he opens his mouth
yeh	there
qeyeghudełt’ah	they use it
quleh	fish swim up

G AND GG SOUNDS[1]

g-gg sound one

1- gini ------------ this here
2- gindi ----------- here it is
3- gindu ----------- this here ?
4- gundu ----------- this guy here
5- gudi ------------ over here
6- guni ------------ horse
7- guluba ---------- cow
8- gushga ---------- cat
9- glabi ----------- bedbug
10- gega ----------- berrys
11- gedlut --------- seaweed
12- gantsa --------- huckleberry
13- dghelggey ------ white
14- itgguy --------- white grey
15- k'guggesh ------ belly lining
16- k'ggukena ------ blubber
17- k'ggena -------- claws
18- lega ----------- squirrel
19- łik'aggwa ------ puppy
20- ggagga --------- bear
21-ggenaga --------- word language
22- beyiga --------- his shadow
23- gganałggi ------ sea snail
24- ggabila -------- mussel
25- asdghuga ------- cockle
26- ggih ----------- insect bugs
27- ggis ----------- wild celery

---

[1] This section is presented in Peter Kalifornsky's original typescript.

g-gg sound two

28- ts'igega ------- blueberry
29- ggek ----------- hardwood
30- dasgedi -------- smoke
31- dasged --------- its smoking
32- galenga -------- shirt
33- gech' ---------- mittens
34- bugutsi -------- button
35- mulugu --------- milk
36- gurit ---------- cigarette
37- gudlik --------- pot
38- bilga ---------- fork
39- sergo ---------- church
40- dnigi ---------- moose
41- dingi ---------- money
42- shangilug ------ skate
43- shagela -------- trout
44- tahgguts'a ----- barnacle
45- shishgguna ----- mountain ash
46- dghilingega ---- blackberrys
47- k'gguts'a ------ fish scales
48- el'egen -------- shaman
49- gasht'ana ------ white man
50- begguya -------- his child
51- ggahyi --------- crow clan

8.15
1977:116

CALLING

un bedetgheshnił	I'll call him to come
un bedeshni	I'm calling him to come
un bedgheshni	I called him to come
un shdetunił	he'll call me to come
un shełni	he's calling me to come
un shdgheni	he called me to come
un qbedetgheshnił	I'll call them to come
un qbedeshni	I'm calling them to come
un qbedgheshni	I called them to come
un hdetunił	he'll call them to come
un qełni	he's calling them to come
un hdgheni	he called them to come
un qbech'detunił	we'll call them to come
un qbech'etni	we're calling them to come
un qbech'dgheni	we called them to come
un nahdetunił	they'll call us to come
un naqetni	they're calling us to come
un nahdgheni	they called us to come

un niłhdetutnił	they'll call to one another
un niłqetni	they're calling one another to come
un niłhdutni	they called one another to come

8.16
1977:117

HEAR

qahdetnesh	there is a noise (footsteps)
qahdeshnesh	I hear it
qahdanshnesh	I heard it (footsteps)
qandanshnesh	I heard you
qaduqdeshnesh	I'm listening to you guys (pl)
qadundeshnesh	I'm listening to you (sg)
qadushdinesh	you listen to me
qaduk'dinesh	you listen
qahdanłnesh	I made noise
qashdghennik	you heard me
qahdghełnik	I was making footstep noise
qashdinesh	you hear me
qadundetgheshnesh	I will listen to you
qadundeshnesh	I'm listening to you
qadundgheshnik	I was listening to you
qahhditunesh	they'll hear noise
qahhdenesh	they hear noise
qahhdghenik	they heard noise
qaduqhdetunesh	they will listen

qaduqhdenesh	they are listening
qaduqhdghenik	they were listening
qadushhdetunesh	they will listen to me
qadushhdenesh	they're listening to me
qadushhdghenik	they listened to me
qaduhhdetunesh	they'll listen to them
qaduhhdenesh	they listen to them
qaduhhdghenik	they were listening to them
qaduniłhdetutnesh	they listen to one another
qaduniłhdetnesh	they are listening to one another
qaduniłhdutnik	they listened to one another

8.17
1977:118

WORK

henugh tgheshuł	I'll go to work
henugh tanshu	I'm starting to work
henu t'gheł'an	I've been working
henugh tuyuł	he'll go to work
henugh tazu	he went to work
henu t'gheł'an	he was working
henugh htudeł	they'll go to work
henugh htazdatl'	they went to work
henu t'ehgheł'an	they were working
ghetgheshtnu	I'll work
gheshtnu	I'm working
ghgheshtnu	I worked
ghetutnu	he'll work
ghetnu	he's working
ghutnu	he worked
qghetutnu	they'll work
qghetnu	they're working
qghutnu	they worked

8.18
1977:122

PACKING

k'tghelghal	I'll make a pack, I'll bundle it
k'zelghal	I made a pack
k'ghelghal	I had a pack on my back

k'neshghan	I came with a pack, I packed it in
nihałditigheshcheł	I'll sit down with a pack
nihałnesh'ush	I'm getting down with a pack
nihałdanshchit	I sat down with a pack
hał nidanshchit	I put the pack down

k'tghelghal	you'll make a pack
k'zilghal	you made a pack
k'ghenlghal	you had a pack on your back

k'ninghan	you came with a pack
nihałditighecheł	you'll sit down with a pack
nihałni'ush	you're getting down with a pack, stoop with your pack!

nihałdinchit	you sat down with a pack
hał nidinchit	you put the pack down
nidinchit	put it down!

8.19
1977:119

WORK FOR YOU, ME, ANOTHER

shu ghetghetnu	you will work for me
shu ghetnu	you work for me
shu ghentnu	you worked for me
nu henu ghetgheshuł	I'll go to work for you
nu ghetgheshtnu	I'll work for you
nu gheshtnu	I'm working for you
nu ghgheshtnu	I worked for you
nu qeghtutnu	they'll work for you
nu qghetnu	they're working for you [at this time]
nu henu t'qeł'an	they're working for you [intermittently]
nu qghutnu	they worked for you
shu qeghtutnu	they'll work for me
shu henu t'qeł'an	they are working for me
shu henu t'gheł'an	they've been working for me
shu qghutnu	they worked for me
niłbu qghetutnu	they'll work for one another
niłbu qghetnu	they're working for one another
niłbu qghutnu	they worked for one another

shu ghetutnu	he's going to work for me
shu ghetnu	he's working for me
shu ghutnu	he worked for me

bu ghtgheshtnu	I'll work for him
bu gheshtnu	I'm working for him
bu ghgheshtnu	I worked for him

8.20
1977:120

DUMP AND POUR

bayintghełcheh	I'll dump it (berries, potatoes, or any pellet-like object) into it (box, pot)
bayinghełchuq'	I dumped it into it
baynełchuh	I'm dumping it into it
bayentghełcheh	you'll dump it into it
bayniłchuh	you dump it into it
bayen ghenchuq'	you dumped it into it
bayintghełtl'eł	I'll pour it (liquid) into it
bayinghełtl'it'	I poured it into it
bayniłtl'it	you pour it into it
bayenghenłtl'it	you poured it into it
baydetgheshcheł	I'll put it (axe) into it
baydgheshchit	I put it into it
baydichit	you put it into it [command]
baydghenchet	you (did) put it into it
badayghetaghelkeł	I'll take it (meat or fish) out of it
badayghanlkit	I took it out of it
badayghetighelkeł	you'll take it out of it
badayghenlkit	you took it out of it

8.21
1977:121

POUR INTO

baytghełtl'eł	I'll pour it (liquid) into it
bayghełtl'it'	I poured it into it
baytghełtl'eł	you'll pour it into it
bayghenłtl'it'	you poured it into it
baytgheshnel	I'll dip it into another container
bayeshnił	I'm dipping it into another container
baygheshnel	I dipped it into another container
baytgheneł	you'll dip it into another container
bayinił	you're dipping it into another container
bayghennel	you dipped it into another container
baytghełq'un	I'll pour it into another container slowly
bayghełq'un	I poured it into another container slowly
baytghełq'un	you'll pour it into another container slowly
bayghenłq'un	you poured it into another container slowly

8.22
1984:122-123

CH'K'ELJESHI: DANCING

nitgheshush	I'll dance a "motion dance"
ni'eshush	I'm dancing a "motion dance"
nigheshuk	I danced a "motion dance"
k'tgheljesh	I'll dance "springing up and down"
k'eljesh	I'm dancing "springing up and down"
k'gheljich'	I danced "springing up and down"
hninuk'detgheljesh	I'll dance "springing down to the floor"
hninuk'deljesh	I'm dancing "springing down to the floor"
hninuk'dgheljesh	I danced "springing down to the floor"
q'ank'tgheljesh	I'll dance "springing up, down, and around"
nuk'gheljesh	I'm dancing "springing up, down, and around"
q'ank'gheljesh	I danced "springing up, down, and around"
q'antgheshtq'eł	I'll dance "shadow-dodging"
nugheshtq'eł	I'm dancing "shadow-dodging"
q'angheshtq'eł	I danced "shadow-dodging."

q'antghelq'esh	I'll dance "swaying around"
nughelq'esh	I'm dancing "swaying around"
q'anghelq'esh	I danced "swaying around"

beq'ahtanljich'	I danced it all

Photo by Frank Grannis, 1979.

BEST COPY AVAILABLE

8.23
1977:123

FLIRTING

huk'iynilzen	he's flirting
huk'iynelzen	I'm flirting
huk'qiynilzen	they are flirting
huk'qiyntulzen	they will be flirting
shkuynizen	he anticipates
shkuynesen	I anticipate
shkuqeynizen	they anticipate
beyach'en	on the other side of it
hdek'idelni	he's headstrong
heynital'u	he's unreasonable
heynitanl'u	I'm unreasonable
k'ighnazk'et'	he's frowning
hq'duk'el'eht	the place goes in debt
niłghunihdelnesh	he evens it up
nał hduk'el'eh	we get in debt
qbeł duk'el'eh	they get in debt
sheł q'duk'el'eh	I get in debt
sheł q'dek'ezdlu	I'm in debt

8.24
new 1976

SHEGH NINYU
YOU CAME TO ME

keyakda shegh ninyu
by surprise—you came to me

yix hdi shegh ninyu
unfortunately—you came to me
(I'm not too happy to see you
half swearing words, half happy mad)

yixkda shegh ninyu,
happily—you came to me
(a funny thing brings you over, (humorously) you did scrounge some
time)

ehu shegh ninyu
a great thing—that you came to me

gesh hdi shegh ninyu
unexpectedly—you came to me
(unexpected but for a good reason you came, happy)

8.25
new 1976

LAGU
I WONDER

Tgheshuni yagheli lagu.
I want to go—if it's all right—I wonder.

Elchu shu, tiyush.
It's maybe a good thought—you go.

Ba'ideshnesh, ki lagu.
I am pulling on it—more—I wonder if I should.

Qil htulał lagu
It will be bad—I wonder if (or)
It will be bad weather—I wonder if

Nagh tuyuł lagu
He'll visit us—I wonder if

Yi lagu.
I wonder if that's the one.

Ki lagu.
Some more—I wonder if there is.

Gu lagu.
Here—I wonder if it is.

Qil lagu.
Bad—I wonder if it is.

Yin lagu.
Him—I wonder if it is.

489

Gin lagu.
This—I wonder if it is.

Q'u lagu.
Enough—I wonder if it is.

Elchun shegh ninyu.
Polite—that you visit me,

Ch'k'uzhezhni.
Let's have some tea or coffee.

K'izhezh.
Drink or sip.

K'qezhezh.
They are drinking tea or coffee.

Ida un bedgheshnini.
Friend—let me to call him to come over.

Yagheli lagu.
It's all right—I wonder if.

Elchun shu.
It's very thoughtful—probably.

8.26
new 1976

THIS ONE IS YOUR DOCTOR

gUNdi HK'UT'eNTUX̄'iX̄
this one is your doctor

yiN HK'UT'eNX̄'AN
him you doctor him or nurse
yiN HK'UT'NeX̄'AN
he's your doctor or nurse
yiN HK'UT'qyeX̄'AN
he's under doctor care or nurse
1 HK'UT'eNHTUł'iX̄
doctor will take care of you or nurse
2 HK'UT'eSHqeX̄'AN
I'm under doctor's care or nurse
3 HK'UT'SHeX̄'AN
he gives me medical treatment
4 HK'UT'eNTGHAX̄'iX̄
I'll take care of you
5 HK'UTGHAł'AN
I took care of him

BEST COPY AVAILABLE

NUK'UNTGHeX̄'iX̄	you'll have party dinner
NUK'UNTGHAX̄'iX̄	I'll give you dinner party
NUK'UNTeHTUX̄'iX̄	they'll give you dinner party
K'UK'UNTGHAX̄'iX̄	I give dinner party
X̄HK'UNTeł'AN	he's celebrating
X̄HK'UNCH'eł'AN	we are celebrating
X̄HK'UNTqeł'AN	they are celebrating
X̄HK'UNCH'TUł'AN	we will celebrate
X̄HK'UNCH'qeł'iH	we have parties
CH'eHTUTiTł'	will have potlatch
CH'qeTiTł'	were having potlatch
HqeTiTł'	there having potlatch
HqeTiX̄	they usely have potlatches
YiNTłAGH HTUTiTł'	they'll have ceremony potlatch for after him

BEST COPY AVAILABLE

8.27
1984:120-121

K’GHUYNISDI CH’ADUCH’ LAGU

1 Qech’ qaniyush
2 qech’ ninzen
3 qech’ qidini
4 qech’ hdek’ni’uh
5 qech’ qaynik’izet
6 qech’ qatsik’dninchit
7 qech’ nihdghenchit
8 qech’ nighdninchit
9 qech’ enl’an
10 qech’ nihdinchit
11 qech’ hq’anłghuł.

12 Lagu qench’da qil ey lach’q’u:
13 Qench’da
14 qench’u
15 qench’q’u
16 qench’q’u t’ehtunił
17 qench’q’u qil
18 qench’q’u hnes
19 qench’q’u hk’uch’
20 qench’q’u htulał
21 qench’q’u qizdlan.

22 Qench’q’u qigheshtneq.

THOUGHT: HOW IT MAY BE

1Choose your ability, power
2give your close attention
3think about it
4hope and wish
5bring your mind to it
6put your head to your feeling
7keep thinking about it
8go for it with your mind
9get your mind straight
10make up your mind
11complete your complex thought (literally ‘move into a cavity’)

12Suppose: what if—false or true?
13What if
14at the moment
15all at once
16it may happen all at once
17all at once, bad
18all at once, more so
19all at once, the opposite way
20all at once, it is unresolved (literally ‘it will be’)
21all at once, it is undecided. (literally ‘it became’)

22At that moment, I made up my mind.

8.28
new 1990

GHU K'GHUYNISDI EGH

1Naghuynisdi egh ch'duqidniłt'agh t'ent'ach'
2nachidnesh'a natut' hegh dentełnishch'
3natsidniłkidi k'uch' t'ent'a.
4Naghuynisdi natsen ił nił'ilket.
5Na'ahdidnishi ił łuq'u ts'ełq'i łah.
6Niłghul'eh ki yadi, naghuynisdi ił
gin łuq'u k'eghdeq ghu nił'al'ahq.'
7Eynich'k'delnishch.'

8Yadi egh hq'aynik'delnish
yithdi hk'enghetełchesh.
9Ts'ełq'i k'nest'ach' t'ish
ch'u ki ts'ełq'i hnunes hk'enghetełchesh.
10Yithdi nutiha ghu nlanch' q'u k'ghuynisdich' t'ish
lach'q'u k'nest'a qilanch' ił ts'ełq'u k'ihnedzet.
11Gin usdet k'usht'a hk'enteschezh.
12Gin ch'duqidnaghełt'eyi egh t'k'et'ishch'
13k'nest'a k'ghuynisdi ts'iłq'u hegh ntel'eh, yadi k'u egh.
14K'tsidniłkidi
15K'ghuynisdi
16Nayih nedzetdi
17Nanest'a t'ent'ach'

THE WORK OF THE MIND

1It is difficult to understand the nature of our mind.
2Nerves bring feelings and messages from our body to the
brain.
3But the brain is different [from the mind].
4Our body and brain come together [to make the mind].
5Through our senses, we become totally aware.
6The world is represented in our mind
and becomes part of us.
7And we imagine.

8When that happens,
there is a transformation into awareness.
9Then the body and brain become one whole.
And the result is something higher—it goes beyond.
10When these two elements develop into the mind,
they come together for a greater truth.
11Without this, nothing happens.
12This is how it works with these complex things.
13The whole works together for understanding.
14The brain.
15The mind.
16Consciousness.
17A person thinks.

18Eynik'hdelnish
19Niynik'ezet
20Nutiha k'ghuynisdi nił'elch'eh

21Q'udi na ninendalnen
22Ch'u gu sha ninyu
23Nutiha k'ghuynisdi niłdastqesh

The original draft of story 8.27 "Thought: How It May Be," as Peter Kalifornsky wrote it on the blackboard in his home, 1982. Photo by Priscilla Russell.

BEST COPY AVAILABLE

18 What the human body is like.
19 A person is thinking, they imagine.
20 The two minds interact.

21 Just now, I think of you.
22 And you came to me.
23 Two different minds meet one another.

Peter Kalifornsky receiving a Meritorious Service Award at Kenai Peninsula College graduation May 6, 1991, with Regent Bob Williams speaking and Alan Boraas.

BEST COPY AVAILABLE

8.29
new 1989

DGHENI
HE SAID

A lie will travel around the world before the truth will reach your neighbor.

1 Besi ghen ni.
The owl said.

2 Dałika'a ghen yedgheni.
He told that eagle.

3 Ggugguyni ghen detunił.
He'll tell that raven.

4 Qanchi ghen hdgheni.
They told that porcupine

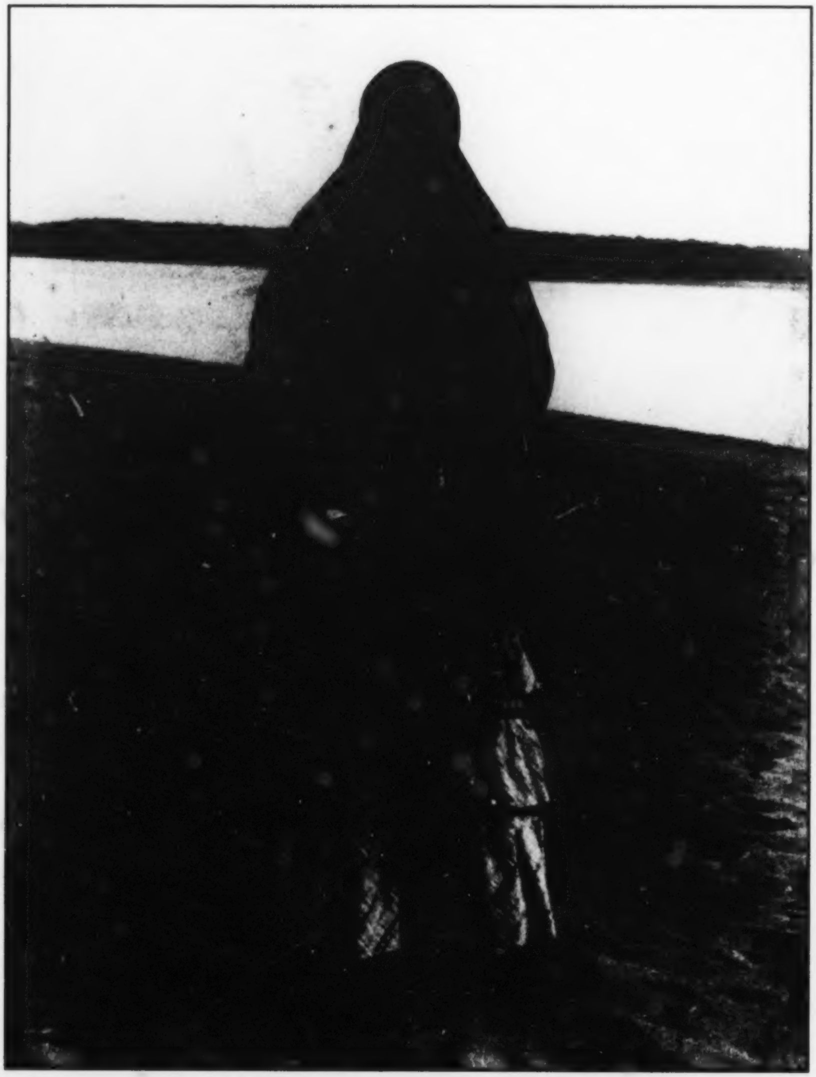
5 K'enuy'a ghen qełni.
The beaver was telling them.

6 Qeba ghen łuq'u yeqech' hdgheni.
The rabbit told them all the 'right' way.

7 Dałika'a ghen biqghech'ut ch'u dghuni ghetazu ch'u dnasdu.
The eagle got mad and went on the warpath and got crippled.

8 Besi ghen nuqulnek, "Ggugguyni ghen ghuch'it," ni.
The owl was a snitch. He said, "That raven lied."

9 K'eła ghen tak'ich'a yełni, "Łuq'u qbeł nuqghelnek."
The mouse said to the mink, "I told them the whole story."



A Dena'ina woman identified only as Martha at the mouth of the Kasilof River between 1890 and 1910. She could have been from either Humpy Village three miles south of the Kasilof River or Kalifornsky village four miles north of the Kasilof River. H.M. Weatherbee Collection (acc. #866-59) in the Archives, Alaska and Polar Regions Dept., University of Alaska Fairbanks.

BEST COPY AVAILABLE

500

8.30
1977:43-46

ŁUQ'U HTUNAŁ

1Gun ch'u ghuna ch'u chada ił htunał. Kahtnuh beqatl'uh naqak'ujehi n'at htunał. Ch'u k'eldina ghunen ch'u gunen ił htunał. Nudnulniłi n'at htunał. Ch'u ki ghu qeghat dalts'ina yina hdi badi n'at htunał. Chuda ch'u ena eł hdi guq'u hdetults'ił ch'u k'ehtulach.

2Łuq'u tunch'ghastnikda ch'detuchin.

3"Endi yinahdi?"

4"Yina ki yach' htazdatl'."

5"Yin ht'e endi?"

6"Yin k'u dach' tazu."

7"Nenhdi ch'at' tghet'ał?"

8"Shi k'u yeh tghashuł."

9"Yin ghun 'un' bedini."

10"Ghunahdi łuq'u 'un' qbedetgheshnił."

11"Kahtnuht'ana łuq'u 'un' naqetni."

12Yet niłch'idatl' ghu Kahtnu duyeq nat'igheyu, "Yaghali du?" nadgheni. Yethdi łuq'u niłch'ujih. "Guna shdesnaqa, gunahdi shengha'ina, ch'u shuda'ina. Guna k'u kela'ina ch'u dajala'ina. Gunhdi sez'a, gunahdi qbech'enaqa. Gunhdi adada anana qen. Ghunahdi yina ch'naqa k'eldina ghuna hdi." Łuq'u ida'ina. Yethdi łuq'u niłqudetitl' yethtl'agh hdi łuq'u nuch'tetnash qun k'q'ak'eli nabu hdeli.

THEY WILL ALL GO

[1]This one, and those people, will go with grandpa. They will go to Kenai in a car. And some of them, this guy and that guy, will go. They will go in an airplane. And their neighbors will go too, in a boat. Grandma, and mom will stay here together and they will cook.

[2]When we all return, we will be hungry.

[3]"Where are those guys?"

[4]"They went that way too."

[5]"And where is he?"

[6]"He went that way too."

[7]"And what will you do?"

[8]"I'll go there too."

[9]"You go there too."

[10]"You tell that guy, 'come.'"

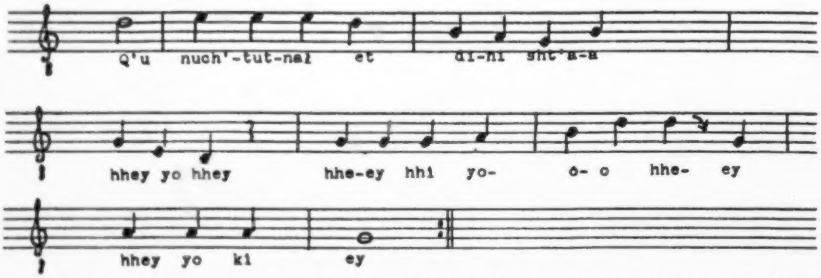
[11]"All the Kenai people told us 'come.'"

[12]We got together there. Then the Kenai chief met us and said to us, "Is it good?" [the traditional greeting]." Then we all addressed each other: "These people are my parents, and these my older brothers and older sisters. These, too, my younger brothers and younger sisters. And this one is my maternal uncle, and those their children. And this one my paternal uncle, maternal aunt's husband. And those, the children, and some of those." All are our friends. Then they potlatched together there, and afterward, when we were about to return, they sang a love song to us.

Song:

Q'u nuch'tutnał hdinisht'a.
A ki yuh ki
A ki yuh ki
I ki yuh ki i
Ki i

1972 Kenai tape. No 1 (Goodbye Song) M.M. ♩ = 144
Transposition: nil. The 2nd time it is sung a maj 2nd higher


Q'u nuch'-tut-nał et di-ni sht'a-a
hhey yo hhey hhe-ey hhi yo- ó- o hhe- ey
hhey yo ki ey

In the old days when they used to have potlatches, people come visit from other villages for potlatch. When they are leaving,the people used to sing those songs. A farewell song for them.

Transcription by Thomas F. Johnston

Song:

They said now we will return.
A ki yuh ki
A ki yuh ki
I ki yuh ki i
Ki i

8.31
1977:111-112, 1983b

HQETITL' K'ELIK'A CH'TUNIK'NASDZEDEN[1]

[1]Ndahduh ki shu na'eł qunuhdedzet?
Uhi yuhi.

[2]Endi'ina ya nał ch'indaqna?
Uhi yuhi.

[3]Endi'ina ya ida'ina daggeyi ił shu nagh qinqtudeł?
Uhi yuhi.

[4]Endi'ina ya bach'a'ina ya ada ił shu nagh qinqtudeł?
Uhi yuhi.

***

[5]Nał ch'indaqna ya nagh qinqudatl', nagh qinqudatl'.
Uhi yuhi.

[6]Ida'ina ya daggeyi ił ki nagh qinqudatl', nagh qinqudatl'.
Uhi yuhi.

[7]Bach'a'ina ya ada ił ki nagh qinqudatl', nagh qinqudatl'.
Uhi yuhi.

POTLATCH SONG OF A LONELY MAN

1Where else might we be scattered to?
Uhi yuhi.

2Where are our relatives?
Uhi yuhi.

3Where are the friends who might come to us with cheer?
Uhi yuhi.

4Where are our loved ones who might come to us with kindness?
Uhi yuhi.

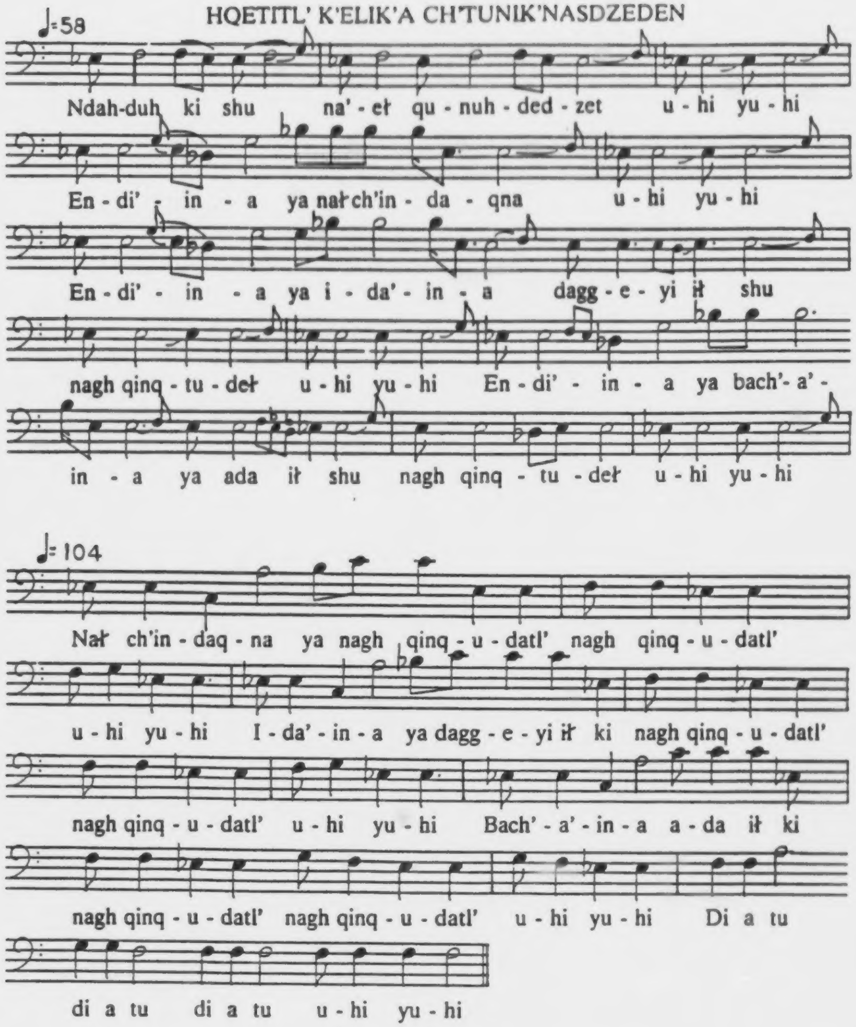
***

5Our relatives have come back to us, have come back to us.
Uhi yuhi.

6Our friends with cheer, too, have come back to us, have
come back to us.
Uhi yuhi.

7Our loved ones with kindness, too, have come back to us,
have come back to us.
Uhi yuhi.

HQETITL' K'ELIK'A CH'TUNIK'NASDZEDEN


♩=58
Ndah-duh ki shu na' - eł qu - nuh - ded - zet u - hi yu - hi
En - di' - in - a ya nałch'in - da - qna u - hi yu - hi
En - di' - in - a ya i - da' - in - a dagg - e - yi ił shu
nagh qinq - tu - deł u - hi yu - hi En - di' - in - a ya bach'- a' -
in - a ya ada ił shu nagh qinq - tu - deł u - hi yu - hi
♩=104
Nał ch'in - daq - na ya nagh qinq - u - datl' nagh qinq - u - datl'
u - hi yu - hi I - da' - in - a ya dagg - e - yi ił ki nagh qinq - u - datl'
nagh qinq - u - datl' u - hi yu - hi Bach' - a' - in - a a - da ił ki
nagh qinq - u - datl' nagh qinq - u - datl' u - hi yu - hi Di a tu
di a tu di a tu u - hi yu - hi

Potlatch Song of a Lonely Man **by Peter Kalifornsky. Transcribed by Maria Allison.**

Peter Kalifornsky, 1979. Photo by Frank Grannis.

BEST COPY AVAILABLE

PETER KALIFORNSKY:
A BIOGRAPHY

by Alan S. Boraas

One day about fifteen years ago, I was sitting with Peter Kalifornsky at his kitchen table. It was a brilliant late-winter day, and the sun streamed in through the windows as we talked for the better part of the afternoon. Gradually, the sun went down and the fading twilight cast a pale, yellow glow around the room. Ordinarily we would have had a light on, but in March the sun sets slowly on the Kenai Peninsula, and dusk had crept up on us.

As the light dwindled there was a lull in the conversation, and we sipped our tea as our minds went their separate ways. After a long pause, Peter looked out the window at the evening shadows and with a distant gaze asked, "How come we are the last?"

Peter was talking about the end of the Outer Inlet dialect of the Dena'ina language. For centuries this dialect was the language of the Kenai Peninsula; then Russians came and later Americans. Little by little the language fell into disuse until finally there were only three speakers left: Peter and his sisters, Mary Nissen and Fedosia Sacaloff.

He didn't expect an answer, and I had none to give him.

"Peter Kalifornsky's Dream"
The Tides, February 20, 1987
by Alan S. Boraas

Peter Kalifornsky's collected writings are a significant contribution to the ethnographic, historic, and linguistic materials on the Dena'ina of Cook Inlet. What follows is a biographical sketch and a discussion of the Dena'ina people in the context of Kenai Peninsula and Cook Inlet history.

Peter Kalifornsky was born October 12, 1911 at *Unhghenesditnu* ['farthest creek over'], or Kalifornsky village, on the Cook Inlet bluff four miles north of the Kasilof River mouth. The village was founded by his great-great-grandfather following his return from Fort Ross in California (see story 5.5).

Peter's great-grandfather Feodore Kalifornsky (1826–1896), his grandfather Alexsay Kalifornsky (October 1867–1926) and father Nikolai Kalifornsky (1884–1965) were also born at Kalifornsky village (J.M. Kari 1983:4). All are buried at the village cemetery except for Peter's father, Nikolai, who is buried at Kenai. When Peter was born, his grandfather Alexsay Kalifornsky was chief of the village, which then consisted of five or six families totaling thirty to forty people in a half-dozen houses. There was an Orthodox chapel at the village, called the Chapel of the Nativity of the Virgin Mary.

Peter's mother, Agrafena Chickalusion Kalifornsky of the *Tulchina* clan, died in 1913. Agrafena was a sister of Theodore, Max, and Simeon Chickalusion, from Cook Inlet's west side. After Peter's Uncle Theodore got married in about 1917, Peter went to live with him at Polly Creek north of Tuxedni Bay. Prior to that time, Peter had been cared for in Kalifornsky village by several women whom he remembers only as "my aunties" (McClanahan 1986:34).

Theodore Chickalusion was the chief of the Dena'ina on the west side of the Inlet in the 1910s and '20s. As Peter's mother's brother or *bez'a*, he took responsibility for young Peter's education. For the matrilineal Dena'ina, the role of the maternal uncle was to be mentor to one's nephew. Theodore Chickalusion had a year-round contract to cut fish trap poles for the Alaska Packers Association and was often away from home (See story 0.1). Much of Peter's early cultural education came from an elderly Dena'ina man named *Niłk'dghułneshen* ['one who gathers potlatch gifts'] or Old Man Karp. Peter's uncle Theodore was married to Old Man Karp's daughter.

Peter remarks, "Old Man Karp raised me in the real old-time Dena'ina way." Old Man Karp woke him early in the morning to do running, jumping, and strength exercises. For the rest of the day he received instruction in trapping, hunting, fishing, and woodsmanship. In addition, Old Man Karp taught Peter some songs that carried spiritual and magical significance. Such songs were an integral part of a properly conducted hunt.

By 1920, Polly Creek became an important commercial clamming area where Native workers were employed to harvest clams for the Snug Harbor Canning Company (see story 0.1). That summer's clamming season had a profound impact on Peter. It was then that he heard the traditional stories, or *sukdu,* recited in a festive setting.

By the early twentieth century, the Dena'ina used, for subsistence purposes, rifles, metal traps, woven fish nets, and other manufactured implements. Their diet was supplemented by vegetables such as potatoes, turnips, and cabbage as well as trade goods such as tea and flour. Nevertheless, traditional Dena'ina skills and beliefs were still being transmitted.

In 1921 Peter's father remarried and, at age ten, Peter returned to Kalifornsky village. Before he left Polly Creek, Old Man Karp performed a ritual ceremony cleansing Peter of the magical hunting songs he had been taught. Theodore Chickalusion and Old Man Karp believed the power of the songs would interfere with the "new life" of the Western culture. They felt Peter would suffer if he were continually forced to confront the spiritual dichotomy represented by conflicting demands of the "old ways" and the "new ways." To compensate for loss of the magical songs, Old Man Karp performed a second ceremony to give Peter spiritual protection as he left for Kalifornsky village and Kenai.

Dena'ina life in the northwestern portion of the Kenai Peninsula in the 1920s still included subsistence hunting, fishing, and gathering. However, the Dena'ina already had been seriously disrupted by activities associated with commercial fish canneries. The first cannery was built at the mouth of the Kasilof River in 1882, and another was built in 1890. In 1888 the first cannery was built at Kenai (Moser 1899:140-41), and by the early 1900s Cook Inlet fish processing shifted there. By the turn of the century, hundreds of transient fishermen and cannery workers were coming to Cook Inlet during the summer.

Another industrial wave came north starting in 1896, when gold was discovered in the Kenai Mountains. The boom towns of Hope and Sunrise were established, and Seward became a major port (Berry 1973:57-71). Also several American companies mined coal in Kachemak Bay around the turn of the century (Berry 1973:19-25). Mining was sporadic and eventually proved to be an economic failure.

Earlier, in the mid-19th century, the Russian American Company had been involved in fur trading, coal mining, and other ventures on the Kenai Peninsula. Those activities were on a small scale, however, compared to the waves of development brought by American commercial fishing and mining. With the canneries and the mines came new ways of controlling resources. The Dena'ina were an integral part of the Russian fur trade, but in the American system, which secured control of fish or minerals in individual or corporate hands, the Dena'ina, like other Natives in Alaska, quickly became disempowered participants.

The American educational system also played a major role in changing the Kenai Dena'ina culture. Unlike the Russian-American parochial school system, which was relatively tolerant of indigenous cultural practices (Dauenhauer 1990), the first American schools had a "forced assimilation" policy, which sought to replace traditional Native culture with its own values and language (Stewart 1977:512). This policy is described by Alice Brooks and Willietta Kuppler, two teachers in the American school at Kenai between 1911-1914:

> As instructed by Mr. Lopp [Chief of the Alaska Federal Bureau of Education], we left the religious instruction entirely to the priests who thoroughly taught them [the Kenai Dena'ina] the Russian way of life. Our efforts were to civilize and Americanize them. We made them understand they were Americans first, foremost and always. It was hard to counteract the years of preaching that they were Russians as well as natives. They spoke both Russian and native languages. Their English, if any, was very poor. It was finally being spoken by the younger people, thanks to the work done by the Federal School teachers. (Brooks and Kuppler 1948:44).

Language extinction was an insidious part of the forced assimilation policy. The Kenai Dena'ina tell many stories of methods some teachers used to make them stop speaking Dena'ina. Peter Kalifornsky recalls being beaten with a stick for speaking Dena'ina. He remembers a teacher who beat him in 1921, a Mr. Bachman (spelling uncertain). This was shortly after he returned from Polly Creek and was attending the Kenai school. "My English wasn't too good," he said, "and he hit me several times so hard it broke the skin and caused a boil." In characteristic fairness, Peter remembers other teachers as being kind and knowledgeable. He generally enjoyed his five years at the territorial school, but he condemns the government's language eradication policy.

The net effect of forced assimilation was to produce generations of Natives with muddled identities. Many Kenai Dena'ina repressed or rejected their Indian heritage. Clare Swan, modern Dena'ina leader and activist, has called the Dena'ina of the late-twentieth century "an invisible people."

While industry and education changed Dena'ina culture incrementally, rapid depopulation caused by epidemics devastated every aspect of Dena'ina life. The smallpox epidemics of the 1830s decreased the Dena'ina population by half (Fall 1981:118), and the 1918 influenza epidemic reduced it again by perhaps a third (Mishler 1985). The shamans' spiritual and herbal healing methods had little effect on "white man's" diseases. Every family lost someone to the tragic epidemics.

This struggle to deal with Euro-American pressures occurs as a theme in several of Peter Kalifornsky's stories. It is expressed most dramatically in "*Qezdaghnen Ggagga*, The Kustatan Bear Story" (5.20). The traditional shamanistic practices could not control the rampaging bear. It took bullets wrought from American industry and baptized with symbols of Russian Orthodoxy to kill the evil spirit. The Kustatan Bear story is about the transition from a world framed purely in animism to a structure that recognized Orthodoxy and industrial technology as a way to understand the disorder in frontier Cook Inlet.

Peter's grandfather was among the many people who died at Kalifornsky village as a result of influenza or related diseases. By 1929 the population became too small to sustain a village, and most of the remaining residents, including Peter and his father Nikolai, moved to Kenai (Kari 1983:5). The houses were destroyed in a fire in the early 1930s, when a man allowed a grass fire to get away from him. The man had recently moved to the area, and he was burning grass for a pasture for his horses (Harry Gerberg, personal communication, 1991). Earlier, the chapel logs at Kalifornsky village had been sold for twenty-five dollars, and Peter helped move the structure onto a barge to be taken to Kenai (Kari 1983:6). The loaded barge was tied to the fish trap near the Shadura place on Kalifornsky Beach to await a favorable tide. That night, however, a storm blew up, the barge broke loose from its mooring, and the church logs were scattered. Peter and some of the other young men could not find the logs. People interpreted the event as God's sign that holy logs should not be sold.

Although beach erosion has washed away about half of the Kalifornsky village site, the cemetery, the church foundation, and some house foundations can still be seen there (Boraas 1975). In 1974, Peter began on his own to restore the cemetery. In 1981 youths employed by Cook Inlet Native Association cleared brush, improved the trail, and built a fence around the cemetery (Kari 1983:7). Crosses, many made by Peter himself, now mark the graves where spirit houses had fallen into disrepair, and an Orthodox ceremony is held each September to bless the dead and reconsecrate the chapel grounds. The site has become an important place to Peter and the Kenai Dena'ina, and to others as well.

When Peter moved to Kenai, he combined subsistence hunting and fishing with a variety of wage-work jobs. During winters, Peter ran a trapline he inherited from his father based at Gene Lake in the Swanson River area (as described in story 6.10). During summers he worked at times as a boat builder, cutting natural "knees" from spruce to build boat ribs, or as a carpenter, commercial fisherman, and cannery hand.

In 1938 Peter married Agrafena Sacaloff (1910-60), a Dena'ina from Seldovia, and they lived in a cabin in Kenai. They had one son, Sam Holstrom, and they also raised Agrafena's child, Eva Holstrom Lorenzo.

In 1941 while working as a rock driller on the Alaska Railroad tunnels on the Portage-to-Whittier track, Peter's hip was crushed in a rock slide. He recovered from the injury, but over the years he suffered from arthritic pain due to that accident. After the Japanese attacked Alaska in June of 1942, he went to Amchitka Island in the Aleutians as a laborer on military construction projects.

During the 1920s to 1940s, Peter was especially influenced by another Dena'ina storyteller—Feodore Sasha. Sasha was born in 1880 (Mishler 1985) at a Dena'ina village in the Cooper Landing area, probably *Sqilant*, and moved to Kenai as a young man. Peter notes that Sasha did not usually tell him an entire *sukdu* at one time. Rather, he would recount a part of a story and wait days or sometimes weeks before telling the remaining episodes. Feodore Sasha died in a cabin fire in Kenai on February 17, 1945 (Mishler 1985).

Many Kenai Dena'ina recognize World War II as a turning point in their village. An airstrip had been built in the late 1930s and was improved during the war, bringing easier access for goods and people. After World War II, many former GIs and others came to the Kenai Peninsula to develop homesteads or buy land. The Homestead Act was designed to transfer land into agricultural production. But large-scale agriculture failed on the Kenai Peninsula, mostly because of the unfavorable climate. Homesteading transferred large tracts of land into private hands. The homesteaders introduced new institutions and organizations and, in general, infused the area with an updated frontier spirit. They also contributed, by sheer force of numbers, to the Dena'ina people's disenfranchisement.

The Kenai National Moose Range was established in 1941. A strong Eastern sport-hunting lobby influenced the formation of the refuge which was intended to protect and enhance trophy moose populations. After the war, United States Fish and Wildlife Service policies often conflicted with Dena'ina subsistence practices, although violations seldom reached the courts.

Religious change came as well. In 1942 the Slavic Gospel

Association established the first protestant church in Kenai. The purpose of the organization was to counteract the teachings of Orthodoxy. This group targeted Kenai's Native population for its missionary work. Kenai has had an Orthodox church and regular services since 1841. Many Kenai Dena'ina found it ironic that missionaries would be sent to undo the work of earlier missionaries. By the late 1950s Kenai had the full complement of Christian denominations, although most of the new churches catered to the growing white population. Vigorously promoted religious beliefs further divided Kenai's Dena'ina community as some chose to follow one of the new protestant doctrines while others held to Orthodoxy.

In 1950 the Sterling Highway was completed from Anchorage to Kenai, making Kenai a highway town. This began to change the locus of activity from the village on the bluff to the strip along the spur Highway. Wildwood Army Station, later Wildwood Air Force Station, was started in 1951 (Ford 1984:457), bringing construction jobs and military families.

Then, in 1957, oil was discovered in the Swanson River area, and Kenai was quickly transformed into a boom town. By the mid-1960s North Kenai became a petroleum refining center, and the area's population swelled. From then on, Kenai had what Lance Petersen (1991) aptly describes in the *Ballad of Kenai*[1] as, "winter paychecks."

From the mid-1940s to the mid-1960s, Kenai underwent rapid development, changing from a small village to a small city. In the course of Kenai's expansion, some Dena'ina made a transition to modern American culture. The successful ones worked either in the commercial salmon fishery or in the oil industry. Other Kenai Dena'ina, however, were consumed by depression, alcoholism, and violence.

---

[1] Lance Petersen's musical drama *The Ballad of Kenai* was first performed in 1975, and was revised and recast in 1981 and 1991. *The Ballad of Kenai* portrays the changes Kenai underwent from the late 1940s to the 1970s. A version of Peter Kalifornsky's "Potlatch Song of the Lonely Man" is used in the production.

1957, the year of the oil boom, was also the year Peter Kalifornsky returned from Seattle after having spent a year there being treated for tuberculosis (McClanahan 1986:35). It was a harsh homecoming. His wife had left him. His house had been stripped of its furniture, the windows broken out, and the door pulled from its hinges. It was the low point of his life, but he endured and continued to do various jobs such as building dories. However, arthritis pain forced him into unemployment in the 1960s.

In the early 1970s a sense of cultural revival began among the Kenai Dena'ina largely as a result of efforts to settle Alaska Native land claims. The Kenai Dena'ina began to emerge both as a cultural and economic entity. The Kenai Native Association, the Salamatof Native Association, and later, the Kenaitze Indian Tribe were formed. As part of this cultural revival, in 1972 the Kenai Dena'ina planned to hold a potlatch ceremony. Several elders, Peter included, met to reconstruct how it might be done. Lance Petersen recalls the meetings and how words, phrases, and song fragments sprang back into the collective memory of those elders.

In May, 1972, James Kari visited the Kenai Peninsula to find Dena'ina speakers he could work with on linguistic research. He found that only a few individuals on the Kenai Peninsula spoke the Outer Inlet dialect. These included Peter, his older sister Mary Nissen, his younger half sister Fedosia Sacaloff, and Bertha Monfor. Most of Kari's subsequent linguistic work in the Kenai area was with Fedosia Sacaloff and Peter. He began to record place name information, word lists, and data on the complicated Dena'ina verb.

The language work ignited an intellectual spark in Peter. By 1974 he was immersed in his writing projects. Writing provided him an instrument to probe Dena'ina phonetic and morphologic structure. He would write pages of words that began with a certain sound to illustrate phonological patterns, or he would write variations of a particular verb to examine the grammar (e.g. writings in Chp. 8).

Peter also began to write the *sukdu*, or traditional stories. The telling of *sukdu* had declined among the Kenai Dena'ina during the twentieth century, just as the speech community itself diminished. Recalling the stories was not an easy task. Peter had to work out story plots and word definitions he had not heard, in some cases, for fifty years or more. As he began working in earnest, story fragments came to him, at times in dreams. Sometimes missing details gnawed at him. He often discussed the material with Fedosia Sacaloff and other Dena'ina speakers. The more proficient he became at writing, the greater became the urgency to remember.

Fedosia Sacaloff's notable contribution to the Dena'ina language materials has not been fully appreciated. Fedosia, who was blind since childhood, was a trilingual speaker of Dena'ina, Russian and English. Her keen memory, wit, and intellect added immensely to Kari's linguistic work. Fedosia also worked extensively with Priscilla Russell Kari on Dena'ina plantlore and medicinal practices, contributing much of the information in *Tanaina Plantlore: Dena'ina K'et'una* (P.R. Kari 1987). Throughout this work, Fedosia remained herself—quiet, unassuming, and influential. She died at Kenai in March of 1989.

Peter's trip to California in 1979 (story 7.13) gave him a broader perspective on his writing, and it stimulated him to work on his second book, which was published in 1984. He also has taught Dena'ina language classes, first at Wildwood in 1974, then later through the Kenaitze Indian Tribe and, recently (1989-91), as an adjunct instructor at Kenai Peninsula College. He has given numerous presentations to school groups and community organizations about Dena'ina language and lore. Scholars and journalists have sought out Peter for interviews, and he is usually accommodating. He was interviewed extensively in the mid-1980s by Katherine McNamara, who has written pieces based on conversations with Peter (McNamara 1986).

In 1972 Peter composed the first part of his song "*Hqetitl' K' lik' a Ch' tunik' nasdzeden,* The Potlatch Song of the Lonely Man" (8.31 and 7.2). The first part of the song laments the impacts of colonialism: how the Dena'ina became an invisible people in their own land. In 1974, just as Peter was becoming literate in his language, he added the second verse of the song. When he performs it, he breaks into a lively, upbeat, cheerful chant:

> Our relatives have come back to us, have come back to us
> Our friends with cheer, too, have come back to us.
> Our sweethearts with kindness, too, have come back to us.

As others have noted, Peter Kalifornsky's writings document the past without excessive romanticism. When asked to compare living today with the old ways, Peter says, "It's hard both ways." The old ways were physically hazardous and dominated by the quest for food, but they were rich in that the people understood their relationship to their surroundings. Their concept of community included land and animals as well as human beings. It is the rebirth of this concept of community that Peter is talking about in the second verse of this song.

Through stories it is possible to travel back and to experience something of the feeling of sitting around a Dena'ina campfire of perhaps five hundred years ago, listening to tales that explain the ways of Dena'ina life. In addition, the stories are a standard against which we can compare our contemporary attitudes and feelings to that of the ancients. We can acknowledge our bond to this place. The last verse of Peter's potlatch song invites those who live here to understand this place in the manner of his Dena'ina ancestors.

REFERENCES

(For Peter Kalifornsky's published and unpublished writings see pp. xxxii-xxxiv)

Berry, Mary J. 1973. *A History of Mining on the Kenai Peninsula.* Anchorage: Alaska Northwest Publishing Company.

Boraas, Alan S. 1975. Report on the 1975 Excavations at the Kalifornsky Village Site, Kenai Peninsula, Alaska. ms editors files.

——. 1987. Peter Kalifornsky's Dream. *Peninsula Clarion*, February 20.

Boraas, Alan S. and Peter Kalifornsky. 1991. Symbolic Fire and Water Transformations Among the Cook Inlet, Alaska Dena'ina. Paper presented at the 18th Annual Meeting of the Alaska Anthropological Association, Anchorage, Alaska, March 22.

Brooks, Alice and Willietta E. Kuppler. 1948. *The Clenched Fist.* Philadelphia: Dorrance and Co.

Dall, William H. 1895-96. Report on Coal and Lignite of Alaska. *Seventeenth Annual Report of the U.S. Geological Survey*. Pp. 791-95. Washington: Government Printing Office.

Dauenhauer, Richard L. 1980. *Glacier Bay Concerto*. Anchorage: Alaska Pacific Univeristy Press.

——. 1990. Education in Russian America. In *Russian America: The Forgotten Frontier*. Edited by Barbara Sweetland Smith and Redmond J. Barnett. Tacoma: Washington State Historical Society. Pp. 155-163.

deLaguna, Frederica. 1975 [1934]. *The Archaeology of Cook Inlet, Alaska*. Second Edition. Anchorage: The Alaska Historical Society.

Fall, James A. 1981. Patterns of Upper Inlet Tanaina Leadership, 1741-1918. Unpublished Ph.D. dissertation, University of Wisconsin, Madison.

——. 1990. Upper Cook Inlet Dena'ina Oral Traditions: An Introduction to the Narrative Art of an Alaskan Athabaskan People. A Report to the Alaska Humanities Forum, Anchorage, Alaska. Manuscript in editor's files, 82 pages.

Fedorova, Svetlana G. 1973. *The Russian Population in Alaska and California: Late 18th Century-1867*. Materials for the study of Alaska History, No.4. Translated and edited by Richard A. Pierce and Alton S. Donnelly. Kingston, Ontario: The Limestone Press.

Ford, Mary W. 1981. Kalifornsky is the Name. *Peninsula Clarion*. April 24.

——. (editor) 1984. *Once Upon the Kenai: Stories From the People*. Compiled by the Kenai Historical Society, project directed by Jetret S. Peterson, edited by Mary Ford. Kenai:Kenai Historical Society.

Grewingk, Constantin. 1850. Beitrag zur Kenntniss der orographischen und geognostischen Beschaffenheit der Nord-West Kuste Amerikas, mit den anliegenden Inseln [Contributions to the knowledge of the orography and geography of the northwest coast of America and neighboring islands]. Russisch-Kaiserlichen Mineralogishchen Gesell. zu St. Petersburg Verh. fur 1848-49.

Hevly, Janet. 1982. Dena'ina Steambath Works Like a Massage. *Peninsula Clarion*. October 15.

Ives, John W. 1990. *A Theory of Northern Athapaskan Prehistory*. Calgary: University of Calgary Press; Boulder: Westview Press.

Kari, James. 1972-1991. Dena'ina notebooks. 24 Notebooks, Ca. 2,600 pp. Fairbanks: Alaska Native Language Center.

——. 1975. A Classification of Tanaina Dialects. *Anthropological Papers of the University of Alaska* 17(2):49-53.

——. 1977. *Dena'ina Noun Dictionary*. Fairbanks: Alaska Native Language Center.

——. (editor) 1980. *Q'udi Heyi Niłch'diluyi Sukdu'a, This Year's Collect Stories (Tyonek and Iliamna Lake)*. Anchorage: National Bilingual Materials Development Center.

——. 1983. Kalifornsky, the Californian from Cook Inlet. *Alaska in Perspective* V(1).

——. 1988. Some Linguistic Insights into Dena'ina Prehistory. In *The Late Prehistoric Development of Alaska's Native People*, ed. by R. D. Shaw, R. K. Harritt, and D. E. Dumond. *Aurora*, Alaska Anthropological Association Monograph Series 4, pp. 319-39.

Kari, James and James Fall. 1987. *Shem Pete's Alaska: The Territory of the Upper Cook Inlet Dena'ina*. Alaska Native Language Center: Fairbanks.

Kari, James and Priscilla Russell Kari. 1982. *Dena'ina Elnena, Tanaina Country*. Fairbanks: Alaska Native Language Center.

Kari, Priscilla Russell. 1987. *Tanaina Plantlore: Dena'ina K'et'una*. National ParkService: Anchorage, Alaska.

Leer, Jeff. 1978. *A Conversational Dictionary of Kodiak Alutiiq*. Alaska Native Language Center: Fairbanks.

McClanahan, A.J. (editor) 1986. *Our Stories, Our Lives*. Anchorage: The CIRI Foundation.

McNamara, Katherine. 1986. A Talk with Peter Kalifornsky: Sukdu Beq' Quht'ana Ch'ulani, The Stories Are for Us to Learn Something From. *Alaska Quarterly Review* 4(3 &4):199-208

Mishler, Craig. 1985. Historical Demography and Genealogy: The Decline of the Northern Kenai Peninsula Tanaina. Paper Presented at the Alaska Anthropological Association Meetings, Anchorage, Alaska, March 1-2, 1985.

Moser, Jefferson F. 1899. The Salmon Fisheries of Alaska. In *Bulletin of the United States Fish Commission for 1898*, 1-178. Washington, D.C.:U.S. Government Printing Office.

Mullen, Mary. 1983. By Any Other Name It Just Isn't Kalifornsky. *Peninsula Clarion*. September 1.

Mullin, Raye. 1971. The Legend of Kalifornsky. Typescript. 18 pp.

Nichols, Johanna. Forthcoming. *Linguistic Diversity in Time and Space*. Chicago: University of Chicago Press.

Osgood, Cornelius. 1976 [1937]. *The Ethnography of the Tanaina*. Yale University Publications in Anthropology Number 16. New Haven: Human Relations Area Files Press.

Petersen, Lance. 1991. The Ballad of Kenai. MS (musical drama), Editor's files.

Stewart, Kenneth M. 1977. American Indian Heritage: Retrospect and Prospect. In *The Native Americans: Ethnology and Backgrounds of the North American Indians*, 2nd Edition, 501-522. Edited by Robert F. Spencer et al. New York:Harper and Row.

Tenenbaum, Joan M.1984. *Dena'ina Sukdu'a: Traditional Stories of the Tanaina Athabaskans*. Fairbanks: Alaska Native Language Center.

Townsend, Joan B. 1974. Journals of Nineteenth Century Russian Orthodox Priests to the Tanaina. *Arctic Anthropology* 11(1):1-29.

——. 1981 Tanaina. *Handbook of American Indians, vol. 6*. Ed. by June Helm. Washington, D.C.: Smithsonian Institution. Pp 623-640.

Wassillie, Albert. 1979. *Dena'ina Qenaga Duch'duldih*. Anchorage: National Bilingual Materials Development Center.

——. 1980. *Nuvendaltun Ht'ana Sukdu'a*. Anchorage: National Bilingual Materials Development Center.

Wilson, Alexander. 1967. My Life in Hunting and Trapping. Typescript. ca. 50 pp.

A Dena'ina Legacy
K'TL'EGH'I SUKDU

This book is a collection of 147 bilingual Dena'ina-English writings by the self-taught writer and scholar, Peter Kalifornsky of Kenai, Alaska. For nearly two decades, Kalifornsky, who was born in 1911, has been writing traditional stories, poems, and language lessons in the Dena'ina Athabaskan language of Lower Cook Inlet.

"Peter Kalifornsky is a unique figure in the literary history of the Native American people."

— Gary Snyder

"Peter Kalifornsky's life and work teach that where there is intelligence and sharing of knowledge, the potentialities rooted in human language can flower in our lives, even at the last hour."

— Dell Hymes from the Foreword

*Peter Kalifornsky's maternal uncles Theodore and Simeon Chickalusion, **his** father Nikolai Kalifornsky, and George Oskolkoff near Kenai between 1906 and 1914. Photo courtesy of Mary Nissen.*

ISBN 1-55500-043-6

BEST COPY AVAILABLE